CONSTITVTIONS AND CANONS *Ecclesiasticall.*

Treated vpon by the Bishop of *London*, President of the Conuocation for the Prouince of Canterbury, and the rest of the Bishops and Clergie of the sayd Prouince:

And agreed vpon with the Kings Maiesties Licence in their Synode begun at London Anno Dom. 1603. And in the yeere of the raigne of our Soueraigne Lord Iames by the grace of God King of England, France and Ireland the first, and of Scotland the 37.

¶ *And now published for the due obseruation of them by his* Maiesties authoritie, vnder the great Seale of England.

IMPRINTED AT LOMDON by *Robert Barker*, Printer to the Kings most Excellent Maiestie.
ANNO, 1604.

CONSTITUTIONS
AND CANONS
Ecclesiastical.

Treated upon by the Bishop of London,
and the rest of the Convocation for the
Province of Canterbury, and therefore of the
Bishops and Clergy of the
Province

And agreed upon with the Kings Majesties Licence in their Synod
assembled at London Anno Dom. 1603. And in the
Year of the Reign of our Sovereign Lord King James

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most Excellent Majestie.
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IAMES, by the grace of God *King of* England, Scotland, France *and* Ireland, *defender of the faith, &c. To all to whom theſe preſents ſhall come, Greeting. Whereas our Biſhops, Deanes of our Cathedrall Churches, Archdeacons, Chapters and Colledges, and the other Cleargie of euery Dioceſſe within the Prouince of* Canterbury, *being ſummoned and called by vertue of our Writ directed to the moſt reuerend father in God* IOHN *late Archbiſhop of* Canterbury, *and bearing date the* 31. *day of Ianuarie in the firſt yeere of our Raigne of* England, France *and* Ireland, *and*

of Scotland the 37. to haue appeared before him in our Cathedrall Church of Saint Paul in London the 20 day of March then next ensuing, or else where, as hee should haue thought it most conuenient, to treat, consent, and conclude vpon certaine difficult, and vrgent affaires mentioned in the saide Writte, Did thereupon at the time appointed, and within the Cathedrall Church of Saint Paul aforesaid, assemble themselues and appeare in Conuocation for that purpose, according to our said Writ before the right Reuerend Father in God Richard Bishop of London, duely (vpon a second Writ of Ours dated the 9. day of March aforesaid) authorized, appointed and constituted, by reason of the said Archbishop of Canterbury his death, President of the saide Conuocation, to execute those things which by vertue of our first Writ did appertaine to him the saide Archbishop to haue executed if he had liued: Wee for diuers vrgent & weightie causes and considerations vs thereunto especially mouing, of our especiall grace, certaine knowledge, and meere motion, did by vertue of our Prerogatiue Royall and supreme Authoritie in causes Ecclesiasticall, giue & grant by our seuerall Letters Patents vnder our great Seale of England, the one dated the 12. day of Aprill last past, & the other the 25. day of Iune then next following, full, free, and lawfull libertie, licence,

power,

power, and Authoritie vnto the ſaide Biſhop of London Preſident of the ſaid Conuocation, and to the other Biſhops, Deanes, Archdeacons, Chapters and Colleges, & the reſt of the Cleargie before mentioned of the ſaid Prouince, That they from time to time during our firſt Parliament now prorogued, might conferre, treat, debate, conſider, conſult, and agree of, and vpon ſuch Canons, Orders, Ordinances and Conſtitutions, as they ſhould thinke neceſſary, fit, and conuenient for the honour & ſeruice of Almightie God, the good and quiet of the Church, and the better gouernement thereof to bee from time to time obſerued, performed, fulfilled and kept as well by the Archbiſhops of Canterbury, the Biſhops and their Succeſſours, and the reſt of the whole Clergie of the ſaide Prouince of Canterbury in their ſeuerall Callings, Offices, Functions, Miniſteries, Degrees and adminiſtrations, as alſo by all and euery Deane of the Arches, and other Iudge of the ſaid Archbiſhops Courts, Gardians of Spiritualties, Chancellours, Deanes and Chapters, Archdeacons, Commiſſaries, Officials, Regiſters, and all and euery other Eccleſiaſticall Officers, and their inferiour Miniſters whatſoeuer of the ſame Prouince of Canterbury in their and euery of their diſtinct Courts, & in the order and maner of their and euery of their proceedings: and by all other perſons

within

within this Realme, as farre as lawfully being members of the Church, it may concerne them, as in our ſaid Letters Patents amongſt other clauſes more at large doeth appeare. Foraſmuch as the ſaid Biſhop of London, Preſident of the ſaid Conuocation, and others the ſaide Biſhops, Deanes, Archdeacons, Chapters and Colledges, with the reſt of the Clergie hauing met together at the time and place before mentioned, and then and there by vertue of our ſaid authoritie granted vnto them, treated of, concluded, and agreed vpon certaine Canons, Orders, Ordinances, and Conſtitutions, to the ende and purpoſe by Vs limited and preſcribed vnto them, and haue thereupon offered and preſented the ſame vnto Vs, moſt humbly deſiring Vs to giue our Royall aſſent vnto their ſaid Canons, Orders, Ordinances, and Conſtitutions, according to the forme of a certaine Statute or Acte of Parliament made in that behalfe in the xxv. yeere of the Reigne of King HENRY the eight, and by our ſaid Prerogatiue Royall, and ſupreme Authoritie in cauſes Eccleſiaſticall, to ratifie by our Letters Patents vnder our great Seale of England, and to confirme the ſame: the title and tenour of them being word for worde as enſueth:

Conſtitutions

Conſtitutions and Canons Eccleſiaſticall treated vpon by the Biſhop of London, Preſident of the Conuocation for the Prouince of Canterbury, and the reſt of the Biſhops and Cleargie of the ſaid Prouince: and agreed vpon with the Kings Maieſties Licence in their Synode begun at London, Anno Dom. 1603.

And in the yeere of the Reigne of our Soueraigne Lord IAMES by the grace of God, King of England, France and Ireland the firſt, and of Scotland the 37.

¶ Of the Church of England.

I.

The Kings Supremacie ouer the Church of England, in cauſes Eccleſiaſticall, to be maintained.

AS our duetie to the Kings moſt Excellent Maieſtie requireth, wee firſt decree and ordaine, That the Archbiſhop of Canterbury, (from time to time) all Biſhops of this prouince, all Deanes, Archdeacons, Parſons, Vicars, and all other Eccleſiaſticall perſons, ſhall faithfully keepe and obſerue, and (as much as in them lieth) ſhall cauſe to be obſerued and kept of others, all and ſinguler Lawes and Statutes made for the reſtoring to the Crowne of this kingdome, the ancient iuriſdiction ouer the State Eccleſiaſticall, and aboliſhing

of all forreine power repugnant to the ſame. Furthermore, all Eccleſiaſticall perſons hauing cure of ſoules, and all other Preachers, and Readers of Diuinitie Lectures, ſhall to the vttermoſt of their wit, knowledge and learning, purely & ſincerely (without any colour or diſsimulation) teach, manifeſt, open, and declare foure times euery yere (at the leaſt) in their Sermons and other Collations & Lectures, That all vſurped and forreine power, (foraſmuch as the ſame hath no eſtabliſhment nor ground by the Law of God) is for moſt iuſt cauſes taken away and abolished: and that therefore no maner of obedience, or ſubiection within his Maieſties Realmes and Dominions, is due vnto any ſuch forren power: but that the Kings power within his Realmes of England, Scotland and Ireland, and all other his Dominions and Countreyes, is the higheſt power vnder God, to whom all men, as well inhabitants, as borne within the ſame, doe by Gods Lawes owe moſt loyaltie and obedience, afore and aboue all other Powers and Potentates in earth.

II.

Impugners of the Kings Supremacie cenſured.

WHoſoeuer ſhall hereafter affirme that the Kings Maieſtie hath not the ſame authority in cauſes Eccleſiaſticall that the godly Kings had amongſt the Iewes, & Chriſtian Emperors in the Primitiue Church, or impeach in any part his regal Supremacy in the ſaid cauſes reſtored to the Crowne, & by the Lawes of this Realme therein eſtabliſhed, let him be excommunicated *ipſo facto*, and not reſtored but only by the Archbiſhop after his repentance

and

and publike reuocation of thoſe his wicked errors.

III.

The Church of England a true & Apoſtolicall Church.

WHoſoeuer ſhall hereafter affirme, that the Church of England by Law eſtabliſhed vnder the Kings Maieſtie, is not a true and an Apoſtolicall Church, teaching and maintaining the doctrine of the Apoſtles, let him be excommunicated *ipſo facto*, and not reſtored, but onely by the Archbiſhop after his repentance and publike reuocation of this his wicked errour.

IIII.

Impugners of the publike worſhip of God eſtabliſhed in the Church of England cenſured.

WHoſoeuer ſhall hereafter affirme that the forme of Gods worſhip in the Church of England, eſtabliſhed by the Law & conteined in the Booke of Common Prayer, and adminiſtration of Sacraments is a corrupt, ſuperſtitious, or vnlawfull worſhip of God, or containeth any thing in it that is repugnant to the Scriptures: let him be excommunicated *ipſo facto*, and not reſtored but by the Biſhop of the place, or Archbiſhop, after his repentance and publike reuocation of ſuch his wicked errors.

V.

Impugners of the Articles of Religion eſtabliſhed in the Church of England cenſured.

WHoſoeuer ſhall hereafter affirme that any of the nine and thirtie Articles agreed vpon by the Archbiſhops, and Biſhops of both Prouinces, and the whole Cleargie in the Conuocation holden at LONDON, in the yeere of our Lord God,

one thouſand fiue hundred ſixtie two, for the auoiding of diuerſities of opinions, and for the eſtabliſhing of conſent touching true Religion, are in any part ſuperſtitious or erroneous, or ſuch as he may not with a good conſcience ſubſcribe vnto: let him be excommunicated *ipſo facto*, and not reſtored, but only by the Archbiſhop, after his repentance and publike reuocation of ſuch his wicked errors.

VI.

Impugners of the Rites and Ceremonies eſtabliſhed in the Church of England cenſured.

WHoſoeuer ſhall hereafter affirme, that the Rites and Ceremonies of the Church of England by Law eſtabliſhed, are wicked, Antichriſtian, or ſuperſtitious, or ſuch as being commaunded by lawfull authoritie, men who are zealouſly and godly affected, may not with any good conſcience approue them, vſe them, or as occaſion requireth ſubſcribe vnto them: let him bee excommunicated *ipſo facto*, and not reſtored, vntill he repent and publikely reuoke ſuch his wicked errors.

VII.

Impugners of the gouernment of the Church of England by Archbiſhops, Biſhops, &c. cenſured.

WHoſoeuer ſhall hereafter affirme, that the gouernment of the Church of England vnder his Maieſtie by Archbiſhops, Biſhops, Deanes, Archdeacons, and the reſt that beare Office in the ſame, is Antichriſtian or repugnant to the word of God: let him bee excommunicated *ipſo facto*, and

ſo

ſo continue vntill hee repent and publikely reuoke ſuch his wicked errors.

VIII.

Impugners of the forme of conſecrating and ordering Archbiſhops, Biſhops, &c. in the Church of England cenſured.

WHoſoeuer ſhall heereafter affirme or teach, that the forme and manner of making and conſecrating Biſhops, Prieſts, or Deacons, conteineth any thing in it, that is repugnant to the Word of God, or that they who are made Biſhops, Prieſts or Deacons in that forme are not lawfully made, nor ought to bee accounted either by themſelues or by others, to bee truely either Biſhops, Prieſts, or Deacons, vntill they haue ſome other calling to thoſe diuine Offices: let them be excommunicated *ipſo facto*, not tobe reſtored vntill hee repent and publikely reuoke ſuch his wicked errors.

IX.

Authors of Schiſmes in the Church of England cenſured.

WHoſoeuer ſhall heereafter ſeparate themſelues from the Communion of Saints as it is approued by the Apoſtles rules, in the Church of England, and combine themſelues together in a new brotherhood, accounting the Chriſtians who are conformable to the Doctrine, Gouernment, Rites, and Ceremonies of the Church of England, to bee prophane and vnmeete for them to ioine with in Chriſtian profeſsion: let them bee excommunicated *ipſo facto*, and not reſtored, but by the Archbiſhop, after their repentance and publike reuocation of ſuch their wicked errors.

X.

Maintainers of Schiſmatickes in the Church of England, cenſured.

WHoſoeuer ſhall heereafter affirme, That ſuch Miniſters as refuſe to ſubſcribe to the forme and manner of Gods worſhip in the Church of England preſcribed in the Communion Booke, and their adherents, may truely take vnto them the name of another Church not eſtabliſhed by Lawe, and dare preſume to publiſh it, that this their pretended Church hath of long time groaned vnder the burden of certaine grieuances impoſed vpon it, and vpon the members therof before mentioned by the Church of England, and the Orders and Conſtitutions therein by Law eſtabliſhed: Let them be excommunicated, and not reſtored vntill they repent and publikely reuoke ſuch their wicked errors.

XI.

Maintainers of Conuenticles, cenſured.

WHoſoeuer ſhall hereafter affirme or maintaine, That there are within this Realme, other meetings aſſemblies or Congregations of the Kings borne Subiects, then ſuch as by the lawes of this land are held and allowed, which may rightly challenge to themſelues the name of true and lawfull Churches: let him be excommunicated and not reſtored but by the Archbiſhop, after his repentance and publike reuocation of ſuch his wicked errors.

XII.

Maintainers of Conſtitutions made in Conuenticles, cenſured.

WHoſoeuer ſhall hereafter affirme that it is lawfull for any ſort of Miniſters and Lay-perſons, or either of them to ioyne together, and make Rules, Orders, or Conſtitutions in cauſes Eccleſiaſticall without the Kings authoritie, and ſhall ſubmit themſelues to bee ruled and gouerned by them: let them be excommunicated *ipſo facto*, and not be reſtored vntill they repent, and publikely reuoke thoſe their wicked and Anabaptiſticall errors.

¶ Of Diuine Seruice and Administration of the Sacraments.

XIII.

Due celebration of Sundayes and Holy-dayes.

ALl maner of perſons within the Church of England ſhall from hencefoorth celebrate and keepe the Lords day, commonly called Sunday, and other Holy dayes according to Gods holy will and pleaſure, and the Orders of the Church of England preſcribed in that behalfe: that is, in hearing the word of God read and taught, in priuate & publike prayers, in acknowledging their offences to God, & amendment of the ſame, in reconciling themſelues charitably to their neighbours where diſpleaſure hath bene, in oftentimes receiuing the Communion of the body and blood of Chriſt, in viſiting of the poore and ſicke, vſing all godly and ſober conuerſation.

XIIII.

The preſcript forme of Diuine Seruice to be vſed on Sundayes and holy dayes.

THe Common prayer ſhall bee ſaid or ſung diſtinctly and reuerently vpon ſuch dayes as are appointed to bee kept holy by the Booke of Common prayer, and their Eues, and at conuenient and vſual times of thoſe dayes, and in ſuch place of euery Church as the Biſhop of the Dioceſſe, or Eccleſiaſticall Ordinarie of the place ſhall thinke meete for the largeneſſe or ſtraitneſſe of the ſame, ſo as the people may be moſt edified. All Miniſters likewiſe ſhall obſerue the Orders, Rites, and Ceremonies preſcribed in the Booke of Common prayer, aſwell in reading the holy Scriptures, and ſaying of prayers, as in adminiſtration of the Sacraments, without either diminiſhing in regard of preaching, or in any other reſpect, or adding any thing in the matter or forme thereof.

XV.

The Letanie to be read on Wedneſdayes and Fridayes.

THe Letanie ſhall be ſaid or ſung when, and as it is ſet downe in the Booke of Common Prayer, by the Parſons, Vicars, Miniſters, or Curates in all Cathedrall, Collegiat, Pariſh Churches and Chappels, in ſome conuenient place, according to the diſcretion of the Biſhop of the Dioceſſe, or Eccleſiaſticall Ordinarie of the place. And that wee may ſpeake more particularly, vpon Wedneſdayes and Fridayes weekely, though they be not Holy dayes, the Miniſter at the accuſtomed houres of Seruice, ſhall reſort to the Church and Chappell, and warning

ning being giuen to the people by tolling of a bell, ſhall ſay the Letanie preſcribed in the Booke of Common prayer: wherunto we wiſh euery Houſeholder dwelling within halfe a mile of the Church, to come or ſend one at the leaſt of his houſholde fit to ioyne with the Miniſter in prayers.

XVI.

Colledges to vſe the preſcript forme of Diuine Seruice.

IN the whole Diuine Seruice, and Adminiſtration of the holy Communion, in all Colledges and Halles in both Vniuerſities, the Orders, Forme and Ceremonies ſhall be duely obſerued as they are ſet downe and preſcribed in the Booke of Common prayer, without any omiſsion or alteration.

XVII.

Students in Colledges to weare Surpliſes, in time of Diuine Seruice.

ALl Maſters & Fellowes of Colledges or Halles, and all the Schollers and Students in either of the Vniuerſities, ſhall in their Churches and Chappels vpon all Sundayes, Holy dayes, and their Eues, at the time of Diuine Seruice weare Surpliſſes, according to the order of the Church of England; and ſuch as are Graduats ſhal agreeably weare with their Surpliſſes, ſuch Hoods as doe ſeuerally appertaine to their degrees.

XVIII.

Reuerence and attention to be vſed within the Church in time of Diuine Seruice.

IN the time of Diuine Seruice, and of euery part thereof, all due reuerence is to bee vſed: For it is according to the Apoſtles rule: *Let all things be done decently, and according to Order.* Anſwerable to which Decency and Order, We iudge theſe our directions following: No man ſhall couer his head in the Church or Chappell in the time of Diuine Seruice, except he haue ſome infirmitie, In which caſe let him weare a night-cap or Coife. All maner of perſons then preſent ſhall reuerently kneele vpon their knees when the Generall Confeſsion, Letany, and other Prayers are read, and ſhall ſtand vp at the ſaying of the Beleefe, according to the Rules in that behalfe preſcribed in the Booke of Common Prayer. And likewiſe when in time of Diuine Seruice the Lord IESVS ſhall bee mentioned, due and lowly reuerence ſhall bee done by all perſons preſent as it hath bene accuſtomed: teſtifying by theſe outward Ceremonies and geſtures, their inward humilitie, Chriſtian reſolution, and due acknowledgement that the Lord Ieſus Chriſt, the true and eternall Sonne of God, is the onely Sauiour of the world, in whom alone all the Mercies, Graces, and Promiſes of God to mankinde for this life and the life to come are fully and wholly comprifed. None, either man, woman, or childe, of what calling ſoeuer, ſhall be otherwiſe at ſuch times buſied in the Church, then in quiet attendance to heare, marke,

and

and vnderſtand that which is read, preached, or miniſtred; Saying in their due places audibly with the Miniſter, the Confeſsion, the Lords prayer, and the Creed, and making ſuch other anſweres to the publike prayers as are appointed in the booke of Common prayer: neither ſhall they diſturbe the Seruice or Sermon by walking or talking, or any other way, nor depart out of the Church during the time of Seruice, and Sermon, without ſome vrgent or reaſonable cauſe.

XIX.

Loyterers not to bee ſuffered neere the Church in time of Diuine Seruice.

THe Churchwardens or Queſtmen, and their aſsiſtants, ſhall not ſuffer any idle perſons to abide either in the Churchyard or Church-porch, during the time of Diuine Seruice or preaching: but ſhall cauſe them either to come in, or to depart.

XX.

Bread and Wine to be prouided againſt euery Communion

THe Churchwardens of euery Pariſh againſt the time of euery Communion, ſhall at the charge of the Pariſh, with the aduiſe and direction of the Miniſter, prouide a ſufficient quantity of fine white Bread, and of good & wholeſome Wine for the number of Communicants that ſhall from time to time receiue there; which Wine wee require to bee brought to the Communion Table in a cleane and ſweete ſtanding Pot, or Stoope of Pewter, if not of purer mettall.

XXI.

The Communion to be thrice a yeere receiued.

IN euery Parish Church and Chappell where Sacramẽts are to be administred within this Realme, the holy Communion shall be ministred by the Parson, Vicar, or Minister, so often, and at such times as euery Parishioner may Communicate at the least thrise in the yeere (whereof the Feast of Easter to bee one) according as they are appointed by the booke of Common Prayer. Prouided, that euery Minister as oft as hee administreth the Communion, shall first receiue the Sacrament himselfe. Furthermore, no Bread or Wine newly brought shalbe vsed: but first the words of Institution shall be rehearsed when the sayd Bread and Wine be present vpon the Communion Table. Likewise the Minister shall deliuer both the Bread and the Wine to euery Communicant seuerally.

XXII.

Warning to be giuen beforehand for the Communion.

WHereas euery Lay person is bound to receiue the holy Communion thrise euery yeere, and many notwithstanding doe not receiue that Sacrament once in a yeere: We doe require euery Minister to giue warning to his Parishioners publikely in the Church at Morning prayer the Sunday before euery time of his administring that holy Sacrament, for their better preparation of themselues: Which said warning, Wee enioyne the sayd Parishioners to accept and obey vnder the penalty and danger of the Law.

XXIII.

Students in Colledges to receiue the Communion foure times a yeere.

IN all Colledges and Halles within both the Vniuerſities, the Maſters & Fellowes, ſuch eſpecially as haue any Pupils, ſhalbe carefull that all their ſaid Pupils, and the reſt that remaine amongſt them bee well brought vp and throughly inſtructed in points of Religion, and that they doe diligently frequent publike Seruice and Sermons, and receiue the holy Communion: which we ordeine to be adminiſtred in all ſuch Colledges and Halles the firſt or ſecond Sunday of euery Moneth, Requiring all the ſaide Maſters, Fellowes, and Schollers, and all the reſt of the Students, Officers & all other the ſeruants there ſo to be ordered, that euery one of them ſhall Communicate foure times in the yeere at the leaſt, kneeling reuerently & decently vpon their knees according to the order of the Communion Booke preſcribed in that behalfe.

XXIIII.

Copes to bee worne in Cathedrall Churches by thoſe that adminiſter the Communion.

IN all Cathedrall and Collegiat Churches, the holy Communion ſhall be adminiſtred vpon principall Feaſt dayes, ſometimes by the Biſhop if hee be preſent, and ſometimes by the Deane: and at ſometimes by a Canon or Prebendary, the principall Miniſter vſing a decent Cope, & being aſſiſted with the Goſpeler and Epiſtler agreeably according to the Aduertiſements publiſhed *Anno 7. Eliz.* the ſaid Communion to be adminiſtred at ſuch times &

with such limitation, as is specified in the booke of Common prayer. Prouided, that no such limitation by any construction shall be allowed of, but that all Deanes, Wardens, Masters, or heads of Cathedrall and Collegiate Churches, Prebendaries, Canons, Vicars, Petti-canons, Singing men, and all others of the Foundation, shall receiue the Communion foure times yeerely at the least.

XXV.

Surplisses and Hoods to bee worne in Cathedrall Churches when there is no Communion.

IN the time of Diuine Seruice and Prayers in all Cathedrall and Collegiate Churches, when there is no Communion, it shall bee sufficient to weare Surplisses: sauing that all Deanes, Masters, and Heads of Collegiate Churches, Canons and Prebendaries being Graduats, shall daily at the times both of Prayer & preaching, weare with their Surplisses, such Hoods as are agreeable to their degrees.

XXVI.

Notorious offenders not to be admitted to the Communion.

NO Minister shall in any wise admit to the receiuing of the holy Communion, any of his Cure or Flocke which be openly knowen to liue in sinne notorious without repentance, Nor any who haue maliciously & openly contended with their neighbours, vntill they shall bee reconciled: Nor any Churchwardens or Sidemen, who hauing taken their Oathes to present to their Ordinaries all such publique offences as they are particularly charged

to

to inquire of in their ſeuerall Pariſhes ſhal (notwithſtanding their ſaide oathes, and that their faithfull diſcharging of them, is the chiefe meanes whereby publike ſinnes and offences may bee reformed and puniſhed) wittingly and willingly, deſperately and irreligiouſly incurre the horrible crime of Periurie, either in neglecting or in refuſing to preſent ſuch of the ſaid enormities and publique offences, as they know themſelues to be committed in their ſaid Pariſhes, or are notoriouſly offenſiue to the Congregation there: although they bee vrged by ſome of their neighbours, or by their Miniſter, or by their Ordinarie himſelfe, to diſcharge their conſciences by preſenting of them, and not to incurre ſo deſperately the ſaid horrible ſinne of periurie.

XXVII.

Schiſmaticks not to bee admitted to the Communion.

NO Miniſter when hee celebrateth the Communion, ſhall wittingly adminiſter the ſame to any, but to ſuch as kneele, vnder paine of ſuſpenſion, nor vnder the like paine to any that refuſe to be preſent at publike Prayers, according to the Orders of the Church of England, nor to any that are common and notorious deprauers of the Booke of Common prayer, and adminiſtration of the Sacraments, and of the Orders, Rites, and Ceremonies therein preſcribed, or of any thing that is contained in any of the Articles agreed vpon in the Conuocation 1562. or of any thing conteined in the booke of ordering Prieſts and Biſhops, or to any that haue ſpoken againſt and depraued his Maieſties ſouereigne

reigne Authoritie in cauſes Eccleſiaſticall: Except euery ſuch perſon ſhal firſt acknowledge to the Miniſter before the Churchwardens, his repentance for the ſame, and promiſe by worde (if he cannot write) that he will do ſo no more: and except (if he can write) he ſhall firſt do the ſame vnder his hand-writing, to be deliuered to the Miniſter, and by him ſent to the Biſhop of the Dioceſſe, or Ordinarie of the place. Prouided that euery Miniſter ſo repelling any (as is ſpecified either in this or the next precedēt Conſtitution) ſhall vpon complaint, or being required by the Ordinarie, ſignifie the cauſe thereof vnto him, and therein obey his Order and direction.

XXVIII.

Strangers not to be admitted to the Communion.

THe Churchwardens or Queſtmen, and their Aſsiſtants, ſhall marke aſwell as the Miniſter, whether all and euery of the Pariſhioners, come ſo often euery yeere to the holy Communion as the Lawes & our Conſtitutions doe require: And whether any ſtrangers come often and commonly from other Pariſhes to their Church, and ſhall ſhew their Miniſter of them, leſt perhaps they bee admitted to the Lords table amongſt others: which they ſhall forbid, and remit ſuch home to their owne pariſh Churches and Miniſters, there to receiue the Communion with the reſt of their owne neighbours.

XXIX.

Fathers not to bee Godfathers in Baptiſme, nor children not Communicants.

NO Parent ſhall be vrged to bee preſent, nor bee admitted to anſwere as God-father for

his

his owne child: nor any Godfather or godmother ſhalbe ſuffred to make any other anſwere or ſpeech, then by the Booke of Common prayer is preſcribed in that behalfe. Neither ſhall any perſon be admitted Godfather or Godmother to any childe at Chriſtening or Confirmation, before the ſaid perſon ſo vndertaking hath receiued the holy Communion.

XXX.

The lawfull vſe of the Croſſe in Baptiſme explaned.

WEe are ſorie that his Maieſties moſt princely care and paines taken in the Conference at Hampton Court, amongſt many other points, touching this one of the Croſſe in Baptiſme, hath taken no better effect with many, but that ſtill the vſe of it in Baptiſme is ſo greatly ſtucke at and impugned. For the further declaration therefore of the true vſe of this Ceremonie, & for the remooving of all ſuch ſcruple as might any wayes trouble the conſciences of them who are indeed rightly religious, folowing the royal ſteps of our moſt worthy King, becauſe he therein followeth the rules of the Scriptures, & the practiſe of the Primitiue Church: we do commend to all the true members of the Church of England theſe our directions and obſeruations enſuing.

Firſt, it is to be obſerued that although the Iewes and Ethnicks derided both the Apoſtles, & the reſt of the Chriſtians for preaching & beleeuing in him who was crucified vpon the Croſſe: yet all, both Apoſtles & Chriſtians were ſo far from being diſcouraged from their profeſsion by the ignominie of the Croſſe, as they rather reioyced & triumphed in it.

Yea, the holy Ghoſt by the mouthes of the Apoſtles did honour the Name of the Croſſe (being hatefull among the Iewes) ſo farre, that vnder it, he comprehended not onely Chriſt crucified, but the force, effects, and merits of his Death and Paſsion, with all the comforts, fruits, and promiſes which we receiue or expect thereby.

Secondly, the honour and dignitie of the Name of the Croſſe, begate a reuerend eſtimation euen in the Apoſtles times (for ought that is knowen to the contrary) of the ſigne of the Croſſe: which the Chriſtians ſhortly after vſed in all their actions, thereby making an outward ſhew and profeſsion euen to the aſtoniſhment of the Iewes, that they were not aſhamed to acknowledge him for their Lord and Sauiour, who died for them vpon the Croſſe. And this ſigne they did not onely vſe themſelues with a kinde of glory, when they met with any Iewes; but ſigned therewith their children when they were Chriſtened, to dedicate them by that badge to his ſeruice, whoſe benefits beſtowed vpon them in Baptiſme, the name of the Croſſe did repreſent. And this vſe of the ſigne of the Croſſe in Baptiſme was held in the Primitiue Church, as well by the Greeks as the Latines, with one conſent and great applauſe. At what time, if any had oppoſed themſelues againſt it, they would certainely haue bin cenſured as enemies of the name of the Croſſe, and conſequently of Chriſts merits, the ſigne whereof they could no better endure. This continuall and generall vſe of the ſigne of the Croſſe, is euident by many teſtimonies of the ancient Fathers.

Thirdly,

Thirdly, it muſt bee confeſſed that in proceſſe of time, the ſigne of the Croſſe was greatly abuſed in the Church of Rome, eſpecially after that corruption of Poperie had once poſſeſſed it. But the abuſe of a thing doeth not take away the lawfull vſe of it. Nay, ſo far was it frō the purpoſe of the Church of England, to forſake & reiect the Churches of Italy, France, Spaine, Germany, or any ſuch like Churches, in all things which they held & practiſed, that as the Apology of the Church of England confeſſeth, it doeth with reuerence retaine thoſe Ceremonies which doe neither endammage the Church of God, nor offend the minds of ſober men: & onely departed frō them in thoſe particular points, wherin they were fallen both from themſelues in their ancient integritie, & from the Apoſtolicall Churches which were their firſt founders. In which reſpect, amongſt ſome other very ancient Ceremonies, the ſigne of the Croſſe in Baptiſme hath bin retained in this Church both by the iudgement and practiſe of thoſe reuerend Fathers & great Diuines in the daies of K. Edward the 6, of whom ſome conſtantly ſuffered for the profeſsion of the trueth: and others being exiled in the time of Queene Mary, did after their returne in the beginning of the Reigne of our late dread Soueraigne, continually defend & vſe the ſame. This reſolution and practiſe of our Church hath bene allowed & approoued by the cenſure vpon the Communion Booke in K. Edward the ſixt his dayes, and by the harmony of confeſsions of latter yeeres: becauſe in deede the vſe of this ſigne in Baptiſme was euer accompanied here with ſuch

ſufficient cautions and exceptions againſt all Popiſh Superſtition and errour, as in the like caſes are either fit or conuenient.

Firſt, the Church of England ſince the aboliſhing of Poperie hath euer held and taught, and ſo doeth hold & teach ſtill, that the ſigne of the croſſe vſed in Baptiſme, is no part of the ſubſtance of that Sacrament. For when the Miniſter dipping the Infant in Water, or laying Water vpon the face of it (as the maner alſo is) hath pronounced theſe words, *I baptize thee in the Name of the Father, & of the Sonne, and of the holy Ghoſt*, the Infant is fully and perfectly baptized. So as the ſigne of the Croſſe being afterwards vſed, doeth neither adde any thing to the vertue or perfection of Baptiſme, nor being omitted doeth detract any thing from the effect & ſubſtance of it.

Secondly, it is apparant in the Communion booke, that the Infant baptized is by vertue of Baptiſme, before it bee ſigned with the ſigne of the Croſſe, receiued into the Congregation of Chriſts flocke as a perfect member thereof, and not by any power aſcribed vnto the ſigne of the Croſſe. So that for the very remembrance of the Croſſe, which is very precious to all them that rightly beleeue in *Ieſu Chriſt*, and in the other reſpects mentioned, the Church of England hath reteined ſtill the ſigne of it in Baptiſme: following therein the Primitiue and Apoſtolicall Churches, & accounting it a lawfull outward Ceremonie and honourable Badge, whereby the Infant is dedicated to the ſeruice of him that died vpon the Croſſe, as by the words vſed in the Booke of Common Prayer it may appeare.

Laſtly,

Laſtly, the vſe of the ſigne of the Croſſe in Baptiſme, being thus purged from all Popiſh ſuperſtition and errour, and reduced in the Church of England to the primarie Inſtitution of it vpon thoſe true rules of Doctrine concerning things indifferent, which are conſonant to the word of God, and the iudgements of all the ancient Fathers: We hold it the part of euery priuate man, both Miniſter and other, reuerently to retaine the true vſe of it preſcribed by publike Authoritie, conſidering that things of themſelues indifferent, doe in ſome ſort alter their natures, when they are either commanded or forbidden by a lawfull Magiſtrate: and may not be omitted at euery mans pleaſure contrary to the Law, when they bee commaunded, nor vſed when they are prohibited.

¶ Miniſters their Ordination, Function, and Charge.

XXXI.

Foure ſolemne times appointed for the making of Miniſters.

FOraſmuch as the ancient Fathers of the Church led by example of the Apoſtles, appointed Prayers and Faſts to be vſed at the ſolemne ordeting of Miniſters, and to that purpoſe allotted certaine times, in which onely ſacred Orders might bee giuen or conferred: Wee following their holy and Religious example, do conſtitute and decree, That no Deacons or Miniſters be ordained and made,

onely vpon the Sundayes immediatly following *Ieiunia quatuor temporum*, commonly called Ember weekes appointed in ancient time for Prayer & Fasting (purposely for this cause at their first Institution) and so continued at this day in the Church of England: and that this bee done in the Cathedrall or Parish Church where the Bishop resideth, and in the time of diuine Seruice, in the presence not only of the Archdeacon, but of the Deane and two Prebendaries at the least, or (if they shall happen by any lawfull cause to bee let or hindered) in the presence of foure other graue persons being masters of Arts at the least, and allowed for publike Preachers.

XXXII.

None to be made Deacon and Minister, both in one day.

THe Office of a Deacon being a steppe or degree to the Ministerie according to the iudgement of the ancient Fathers, and the practise of the Primitiue Church: We doe ordaine and appoint, that hereafter no Bishop shall make any person of what qualities or gifts soeuer, a Deacon and a Minister, both together vpon one day: but that the order in that behalfe prescribed in the Booke of making and consecrating Bishops, Priestes, and Deacons bee strictly obserued. Not that alwayes euery Deacon should be kept from the Ministerie for a whole yeere, when the Bishop shal find good cause to the contrary: but that there being now foure times appointed in euery yere for the ordination of Deacons and Ministers, there may euer be some time of triall of their behauiour in the office of Deacon,

con, before they be admitted to the Order of Prieſthood.

XXXIII.

The Titles of ſuch as are to be made Miniſters.

IT hath bene long ſince prouided by many decrees of the ancient Fathers, that none ſhould be admitted either Deacon or Prieſt, who had not firſt ſome certaine place where he might vſe his Function. According to which examples we do ordaine, that henceforth no perſon ſhall be admitted into ſacred Orders, except he ſhall at that time exhibite to the Biſhop of whome hee deſireth Impoſition of hands, a preſentation of himſelfe to ſome Eccleſiaſticall preferment then void in that Dioceſſe: or ſhall bring to the ſaid Biſhop a true and vndoubted Certificate, that either hee is prouided of ſome Church within the ſaid Dioceſſe, where he may attend the Cure of ſoules, or of ſome Miniſters place vacant, either in the Cathedral Church of that Dioceſſe, or in ſome other Collegiat Church therin alſo ſcituate, where he may execute his Miniſtery: or that he is a Fellow, or in right as a Fellow, or to be a Conduct or Chapleine in ſome Colledge in Cambridge or Oxeford: or except he be a Maſter of Arts of fiue yeres ſtanding, that liueth of his own charge in either of the Vniuerſities: or except by the Biſhop himſelf, that doth ordain him Miniſter, he be ſhortly after to be admitted either to ſome Benefice or Curateſhip then void. And if any Biſhop ſhal admit any perſon into the Miniſtery that hath none of theſe titles as is aforeſaid, thē he ſhal keepe & maintaine him with all things neceſſary, till he doe preferre

ſerue him to ſome Eccleſiaſticall liuing. And if the ſaid Biſhop ſhal refuſe ſo to doe, he ſhalbe ſuſpended by the Archbiſhop being aſsiſted with another Biſhop, from giuing of Orders by the ſpace of a yere.

XXXIIII.

The qualitie of ſuch as are to be made Miniſters.

NO Biſhop ſhall henceforth admit any perſon into ſacred Orders which is not of his owne Dioceſſe, except he be either of one of the Vniuerſities of this Realme, or except he ſhall bring letters Dimiſſorie (ſo termed) from the Biſhop of whoſe Dioceſſe he is, and deſiring to be a Deacon, is three and twentie yeeres old, and to be a Prieſt foure and twentie yeeres complete, and hath taken ſome degree of Schoole in either of the ſayd Vniuerſities, or at the leaſt, except he be able to yeeld an account of his Faith in Latine, according to the Articles of Religion approoued in the Synode of the Biſhops and Cleargie of this Realme 1562. and to confirme the ſame by ſufficient teſtimonies out of the holy Scriptures; and except moreouer, he ſhall then exhibite letters Teſtimoniall of his good life and conuerſation vnder the Seale of ſome Colledge in Cambridge or Oxford, where before he remained, or of three or foure graue Miniſters, together with the ſubſcription and teſtimonie of other credible perſons, who haue knowen his life and behauiour by the ſpace of three yeeres next before.

XXXV.

The examination of ſuch as are to bee made Miniſters.

THe Biſhop before he admit any perſon to holy Orders, ſhall diligently examine him in the preſence

ſence of thoſe Miniſters that ſhall aſsiſt him at the Impoſition of hands. And if the ſaid Biſhop haue any lawfull impediment, he ſhall cauſe the ſaid Miniſters carefully to examine euery ſuch perſon ſo to be ordered. Prouided that they who ſhall aſsiſt the Biſhop in examining and laying on of hands, ſhalbe of his Cathedrall Church if they may conueniently be had, or other ſufficient Preachers of the ſame Dioceſſe, to the number of three at the leaſt. And if any Biſhop or Suffragan ſhall admit any to ſacred Orders who is not ſo qualified and examined, as before we haue ordeined: the Archbiſhop of this prouince hauing notice thereof, & being aſsiſted therin by one Biſhop, ſhall ſuſpend the ſayd Biſhop or Suffragan ſo offending, from making either Deacons or Prieſts for the ſpace of two yeeres.

XXXVI.

Subſcription required of ſuch as are to bee made Miniſters.

NO perſon ſhall hereafter be receiued into the Miniſterie, nor either by Inſtitution or Collation admitted to any Eccleſiaſticall liuing, nor ſuffered to Preach, to Catechize, or to be a Lecturer, or Reader of Diuinitie in either Vniuerſitie, or in any Cathedrall or Collegiat Church, City or market Town, pariſh Church, Chappel, or in any other place within this Realme, except he be licenſed either by the Archbiſhop, or by the Biſhop of the Dioceſſe, (where he is to be placed) vnder their hands and Seales, or by one of the two Vniuerſities vnder their ſeale likewiſe: and except he ſhall firſt ſub-

ſcribe to theſe three Articles following, in ſuch maner and ſort as we haue here appointed.

1 That the Kings Maieſtie vnder God, is the only ſupreme Gouernour of this Realm, & of all other his Highnes Dominions & Countreys, aſwel in all ſpirituall or Eccleſiaſticall things or cauſes, as Temporall: and that no forreine Prince, Perſon, Prelate, State, or Potentate, hath or ought to haue any Iuriſdiction, Power, Superioritie, Prehemineńce, or Authoritie Eccleſiaſticall or Spirituall, within his Maieſties ſaid Realmes, Dominions, and Countreys.

2 That the Booke of Common prayer, and of ordering of Biſhops, Prieſts and Deacons, containeth in it nothing contrary to the word of God, and that it may lawfully be vſed, and that he himſelfe will vſe the forme in the ſaid Booke preſcribed in publike Prayer, and Adminiſtration of the Sacraments, and none other.

3 That he alloweth the booke of Articles of Religiō agreed vpon by the Archbiſhops & Biſhops of both Prouinces, and the whole Cleargie in the Conuocation holden at London in the yere of our Lord God, one thouſand fiue hundred ſixtie and two: and that he acknowledgeth all and euery the Articles therein contained being in number nine & thirty, beſides the ratification, to be agreeable to the word of God.

To theſe three Articles whoſoeuer will ſubſcribe, he ſhal for the auoiding of all ambiguities ſubſcribe in this order and fourme of words, ſetting downe both his chriſten and ſurname, *viz. I N. N. doe willingly*

willingly and ex animo ſubſcribe to theſe three Articles aboue mentioned, and to all things that are conteined in them. And if any Biſhop ſhall ordaine, admit, or licence any as is aforeſayd, except he firſt haue ſubſcribed in maner and fourme as here we haue appointed, he ſhall be ſuſpended from giuing of Orders and Licences to preach for the ſpace of twelue moneths. But if either of the Vniuerſities ſhall offend therein, we leaue them to the danger of the Lawe and his Maieſties cenſure.

XXXVII.

Subſcription before the Dioceſan.

NOne licenced as is aforeſaid, to Preach, Reade Lecture, or Catechize, comming to reſide in any Dioceſſe, ſhall be permitted there to Preach, Read Lecture, Catechiſe, or miniſter the Sacraments, or to execute any other Eccleſiaſticall function (by what authoritie ſoeuer he be thereunto admitted) vnleſſe he firſt conſent and ſubſcribe to the three Articles before mentioned, in the preſence of the Biſhop of the Dioceſſe wherein he is to Preach, Reade Lecture, Catechize or adminiſter the Sacraments as aforeſayd.

XXXVIII.

Reuolters after Subſcription, cenſured.

IF any Miniſter after he hath once ſubſcribed to the ſaid three Articles, ſhal omit to vſe the forme of Prayer, or any of the Orders or Ceremonies preſcribed in the Communion Booke, let him bee

suspended: and if after a moneth he doe not reforme and submit himselfe, let him be excommunicated: and then if he shall not submit himselfe within the space of another moneth, let him be deposed from the Ministery.

XXXIX.

Cautions for Institution of Ministers into Benefices.

NO Bishop shall institute any to a Benefice, who hath bene ordained by any other Bishop, except he first shew vnto him his Letters of Orders, and bring him a sufficient testimonie of his former good life and behauiour, if the Bishop shall require it: and lastly shall appeare vpon due examination to be worthy of his Ministerie.

XL.

An Oath against Symonie at institution into Benefices.

TO auoid the detestable sinne of Symony, Because buying and selling of Spirituall & Ecclesiasticall Functions, Offices, promotions, Dignities, and Liuings is execrable before God: therefore the Archbishop and all and euery Bishop or Bishops, or any other person or persons, hauing authoritie to admit, Institute, Collate, Install, or to confirme the Election of any Archbishop, Bishop, or other person or persons to any Spirituall or Ecclesiastical Function, Dignity, Promotion, Title, Office, Iurisdiction, Place, or Benefice with Cure or without Cure, or to any Ecclesiasticall liuing whatsoeuer, shall before euery such Admission, Institution, Collation, Installation or Confirmation of Election, respectiuely

reſpectiuely miniſter to euery perſon hereafter to be admitted, Inſtituted, Collated, Inſtalled, or confirmed in or to any Archbiſhopricke, Biſhopricke, or other Spirituall or Eccleſiaſticall Function, Dignitie, Promotion, Title, Office, Iuriſdiction, Place, or Benefice with Cure or without Cure, or in any Eccleſiaſticall liuing whatſoeuer, this Oath in maner and forme following, the ſame to be taken by euery one whom it concerneth in his owne perſon, and not by a Proctor: *I N.N. doe ſweare, That I haue made no Symoniacall paiment, contract or promiſe, directly or indirectly, by my ſelfe or by any other to my knowledge, or with my conſent, to any perſon or perſons whatſoeuer, for or concerning the procuring and obtaining of this Eccleſiaſticall Dignitie, Place, Preferment, Office or Liuing,* (reſpectiuely and particularly naming the ſame whereunto he is to bee Admitted, Inſtituted, Collated, Inſtalled, or Confirmed) *nor will at any time hereafter performe or ſatisfie any ſuch kinde of paiment, contract or promiſe made by any other without my knowledge or conſent; So helpe me God through Ieſus Chriſt.*

XLI.

Licences for Pluralitie of Benefices limited, and Reſidence enioyned.

NO Licenſe or Diſpenſation for the keeping of more Benefices with Cure then one, ſhall bee granted to any, but ſuch onely as ſhall bee thought very well worthy for his learning, and very well able and ſufficient to diſcharge his dutie, that is, who ſhall haue taken the degree of a Maſter of Arts at the leaſt in one of the Vniuerſities of this Realme,

and bee a publike and ſufficient Preacher licenſed. Prouided alwayes that he be by a good & ſufficient caution bound to make his perſonall Reſidence in each his ſaid Benefices for ſome reaſonable time in euery yere: and that the ſaid Benefices be not more then thirtie miles diſtant aſunder: and laſtly, that he haue vnder him in the Benefice where he doth not reſide, a Preacher lawfully allowed, that is able ſufficiently to teach and inſtruct the people.

XLII.

Reſidence of Deanes in their Churches.

EVery Deane, Maſter, or Warden, or chiefe Gouernour of any Cathedral or Collegiat Church ſhall be reſident in his ſaid Cathedrall or Collegiate Church foureſcore and ten dayes *Coniunctim* or *Diuiſim* in euery yere at the leaſt, and then ſhal continue there in preaching the worde of God, and keeping good hoſpitalitie, except he ſhall be otherwiſe let with weightie and vrgent cauſes to bee approoued by the Biſhop of the Dioceſſe, or in any other lawfull ſort diſpenſed with. And when he is preſent, he, with the reſt of the Canons or Prebendaries reſident, ſhall take ſpeciall care, that the Statutes & lawdable Cuſtomes of their Church, (not being contrary to the worde of God, or Prerogatiue Royall) the Statutes of this Realme being in force concerning Eccleſiaſtical Order, and all other Conſtitutions now ſet foorth and confirmed by his Maieſties Authoritie, and ſuch as ſhall be lawfully enioyned by the Biſhop of the Dioceſſe in his Viſitation according to the Statutes and Cuſtomes of

the

the same Church, or the Ecclesiasticall Lawes of this Realme, bee diligently obserued, and that the Petie Canons, Vicars chorall, and other Ministers of their Church bee vrged to the studie of the holy Scriptures: and euery one of them to haue the New Testament not onely in English, but also in Latine.

XLIII.

Deanes & Prebendaries to preach during their Residence.

THe Deane, Master, Warden, or chiefe Gouernour, Prebendaries and Canons in euery Cathedrall and Collegiate Church, shall not onely preach there in their owne persons so often as they are bound by Lawe, Statute, Ordinance, or Custome; but shall likewise preach in other Churches of the same Dioceese where they are resident, and especially in those places whence they of their Church receiue any yeerely rents or profits. And in case they themselues bee sicke, or lawfully absent, they shall substitute such licensed Preachers to supply their turnes, as by the Bishop of the Dioceese shalbe thought meet to preach in Cathedrall Churches. And if any otherwise neglect to omit or supply his course, as is aforesaid, the offendour shall bee punished by the Bishop, or by him or them to whom the Iurisdiction of that Church appertaineth, according to the qualitie of the offence.

XLIIII.

Prebendaries to be resident vpon their Benefices.

NO Prebendaries nor Canons in Cathedrall or Collegiate Churches, hauing one or more Bene-

Benefices with Cure (and not being Reſidentiaries in the ſame Cathedral or Collegiate Churches) ſhal vnder colour of the ſaide Prebends, abſent themſelues from their Benefices with Cure aboue the ſpace of one moneth in the yeere, vnleſſe it bee for ſome vrgent cauſe, and certaine time to be allowed by the Biſhop of the Dioceſſe. And ſuch of the ſaid Canons and Prebendaries as by the Ordinances of the ſaide Cathedrall or Collegiat Churches doe ſtand bound to be reſident in the ſame, ſhall ſo among themſelues ſort and proportion the times of the yere, concerning reſidence to be kept in the ſaid Churches, as that ſome of them alwayes ſhalbe perſonally reſident there: and that all thoſe who be, or ſhall be Reſidentiaries in any Cathedrall or Collegiate Church, ſhal after the dayes of their Reſidencie appointed by their locall Statutes or Cuſtomes expired, preſently repaire to their Benefices, or ſome one of them, or to ſome other Charge where the Law requireth their preſence, there to diſcharge their dueties according to the Lawes in that caſe prouided. And the Biſhop of the Dioceſſe ſhall ſee the ſame to be duely performed & put in execution.

XLV.

Beneficed Preachers being reſident vpon their liuings to preach euery Sunday.

EVery Beneficed man allowed to be a Preacher, and reſiding on his Benefice, hauing no lawfull impediment, ſhall in his owne Cure, or in ſome other Church or Chappell where he may conueniently neere adioyning, (where no Preacher is)

preach

preach one Sermon euery Sunday of the yeere, wherein hee ſhall ſoberly and ſincerely diuide the word of trueth to the glory of God, and to the beſt edification of the people.

XLVI.

Beneficed men not Preachers to procure monethly Sermons.

EVery beneficed man not allowed to be a Preacher, ſhall procure Sermons to be preached in his Cure once in euery moneth at the leaſt, by preachers lawfully licenced, if his liuing in the iudgement of the Ordinarie, will be able to beare it. And vpon euery Sunday when there ſhall not be a Sermon preached in his Cure, hee or his Curate ſhall reade ſome one of the Homilies preſcribed, or to be preſcribed by authoritie to the intents aforeſaid.

XLVII.

Abſence of Beneficed men to be ſupplied by Curates that are allowed Preachers.

EVery Beneficed man licenſed by the Lawes of this Realme, vpon vrgent occaſions of other ſeruice not to reſide vpon his Benefice, ſhall cauſe his Cure to be ſupplied by a Curate that is a ſufficient and licenſed Preacher, if the worth of the Benefice will beare it. But whoſoeuer hath two Benefices, ſhall maintaine a Preacher licenſed, in the Benefice where hee doeth not reſide, except hee preach himſelfe at both of them vſually.

XLVIII.

None to be Curates but allowed by the Bishop.

NO Curate or Minister shalbe permitted to serue in any place, without Examination and Admission of the Bishop of the Diocesse or Ordinarie of that place hauing Episcopall Iurisdiction, in writing vnder his hand and seale, hauing respect to the greatnesse of the Cure, and meetnesse of the party. And the said Curates and Ministers if they remooue from one Diocesse to another, shall not be by any meanes admitted to serue without testimonie of the Bishop of the Diocesse, or Ordinarie of the place as aforesaid, whence they came, in writing, of their honestie, abilitie, and conformitie to the Ecclesiasticall Lawes of the Church of England. Nor any shall serue more then one Church or Chappell vpon one day, except that Chappell be a member of the Parish Church, or vnited thereunto: and vnlesse the said Church or Chappell where such a Minister shall serue in two places, be not able in the iudgement of the Bishop or Ordinarie as aforesaid, to maintaine a Curate.

XLIX.

Ministers not allowed Preachers, may not expound.

NO person whatsoeuer not examined and approued by the Bishop of the Diocesse, or not licensed as is aforesaid for a sufficient or conuenient Preacher, shall take vpon him to expound in his owne Cure or elsewhere, any Scripture, or matter or doctrine, but shall onely study to reade plainely and aptly (without glozing or adding) the *Homilies* already, set foorth, or hereafter to bee published by

lawfull

lawfull Authoritie, for the Confirmation of the true Faith, and for the good inſtruction and edification of the people.

L.

Strangers not admitted to Preach without ſhewing their Licence.

NEither the Miniſter, Churchwardens, nor any other Officers of the Church, ſhall ſuffer any man to preach within their Churches or Chappels, but ſuch as by ſhewing their Licence to preach, ſhal appeare vnto them to bee ſufficiently authorized thereunto, as is aforeſaid.

LI.

Strangers not admitted to preach in Cathedrall Churches without ſufficient authoritie.

THe Deanes, Preſidents, and Reſidentiaries of any Cathedrall or Collegiate Church, ſhall ſuffer no ſtranger to preach vnto the people in their Churches, except they be allowed by the Archbiſhop of the Prouince, or by the Biſhop of the ſame Dioceſſe, or by either of the Vniuerſities. And if any in his Sermon ſhall publiſh any Doctrine, either ſtrange or diſagreeing from the worde of God, or from any of the Articles of Religion agreed vpon in the Conuocation houſe *Anno 1562.* or from the booke of Common prayers: the Deane or the Reſidents ſhall by their Letters ſubſcribed with ſome of their hands that heard him, ſo ſoone as may bee, giue notice of the ſame to the Biſhop of the Dioceſſe, that he may determine the matter, and take ſuch order therein as he ſhall thinke conuenient.

LII.

The names of ſtrange Preachers to be noted in a booke.

THat the Biſhop may vnderſtand (if occaſion ſo require) what Sermons are made in euery Church of his Dioceſſe, & who preſume to preach without Licenſe: the Churchwardens and Sidemen ſhall ſee that the names of all preachers which come to their Church from any other place, be noted in a booke, which they ſhall haue ready for that purpoſe: wherein euery Preacher ſhall ſubſcribe his name, the day when he preached, and the name of the Biſhop of whom he had licence to preach.

LIII.

No publike oppoſition betweene Preachers.

IF any Preacher ſhall in the Pulpit particularly, or namely of purpoſe, impugne or confute any doctrine deliuered by any other Preacher in the ſame Church, or in any Church neere adioyning, before he hath acquainted the Biſhop of the Dioceſſe therwith, and receiued order from him what to doe in that caſe, becauſe vpon ſuch publike diſſenting and contradicting there may growe much offence and diſquietneſſe vnto the people: the Churchwardens or partie grieued ſhall foorthwith ſignifie the ſame to the ſaid Biſhop, and not ſuffer the ſaid Preacher any more to occupie that place which he hath once abuſed, except hee faithfully promiſe to forbeare all ſuch matter of contention in the Church, vntill the Biſhop hath taken further order therein: who ſhal with all conuenient ſpeed ſo proceed therin, that publike ſatisfaction may bee made in the

Congregation where the offence was giuen. Prouided, that if either of the parties offending doe appeale, he ſhall not be ſuffered to preach *pendente lite.*

LIIII.

The Licences of Preachers refuſing Conformitie, to bee voyd.

IF any man Licenced hertofore to Preach, by any Archbiſhop, Biſhop, or by either of the Vniuerſities, ſhal at any time from henceforth refuſe to conforme himſelfe to the Laws, Ordinances, and Rites Eccleſiaſtical eſtabliſhed in the Church of England, he ſhall be admoniſhed by the Biſhop of the Dioceſſe, or Ordinarie of the place, to ſubmit himſelfe to the vſe and due exereiſe of the ſame. And if after ſuch admonition, he doe not conforme himſelfe within the ſpace of one moneth, We determine and decree, That the Licence of euery ſuch Preacher ſhall thereupon be vtterly voide and of none effect.

LV.

The forme of a Prayer to be vſed by Preachers before their Sermons.

BEfore all Sermons, Lectures, and Homilies, Preachers and Miniſters ſhall moue the people to ioyne with them in prayer in this form, or to this effect, as briefly as conueniently they may. Ye ſhall pray for Chriſts holy Catholike Church, that is, for the whole Congregation of Chriſtian people diſperſed throughout the whole world, and eſpecially for the Churches of England, Scotland, and Ireland. And herein I require you moſt eſpecially

to pray for the Kings most excellent Maiestie, our Soueraine Lord IAMES, King of England, Scotland, France and Ireland, Defendour of the Faith, and Supreme Gouernour in these his Realmes, and all other his Dominions and Countreyes, ouer all persons, in all causes aswell Ecclesiasticall as Temporall. Ye shall also pray for our gracious Queene ANNE, the Noble Prince HENRY and the rest of the King and Queenes Royall Issue. Ye shall also pray for the Ministers of Gods holy word and Sacraments, aswell Archbishops and Bishops, as other Pastours and Curates. Yee shall also pray for the Kings most honourable Counsell, & for all the Nobilitie and Magistrates of this Realme, that all and euery of these in their seuerall Callings, may serue truely and painefully to the glory of God, and the edifying and well gouerning of his people, remembring the accompt that they must make. Also ye shall pray for the whole Commons of this Realme, that they may liue in true Faith and Feare of God, in humble obedience to the King, and brotherly charitie one to another. Finally, let vs prayse God for all those which are departed out of this life in the Faith of Christ, and pray vnto God that wee may haue grace to direct our liues after their good example: that this life ended, wee may be made partakers with them of the glorious Resurrection in the life Euerlasting. Alwayes concluding with the Lords prayer.

LVI.

Preachers and Lecturers to reade diuine Seruice and adminiſter the Sacraments twice a yeere at the leaſt.

EVery Miniſter being poſſeſſed of a Benefice that hath Cure and Charge of ſoules, although hee chiefly attend to preaching and hath a Curate vnder him to execute the other duties, which are to be performed for him in the Church, and likewiſe euery other ſtipendarie Preacher that readeth any Lecture, or Catechizeth, or Preacheth in any Church or Chappell, ſhall twiſe at the leaſt euery yeere reade himſelfe the diuine Seruice, vpon two ſeuerall Sundayes, publikely and at the vſuall times, both in the Forenoone and Afternoone in the Church which he ſo poſſeſſeth, or where hee Readeth Catechizeth or Preacheth as is aforeſayd, and ſhall likewiſe as often in euery yeere adminiſter the Sacraments of Baptiſme (if there be any to be baptiſed) and of the Lords Supper, in ſuch manner and forme, and with the obſeruation of all ſuch Rites and Ceremonies as are preſcribed by the Booke of Common prayer in that behalfe: which if hee doe not accordingly perfourme, then ſhall hee that is poſſeſſed of a Benefice (as before) bee ſuſpended: and he that is but a Reader, Preacher, or Catechizer, be remoued from his place by the Biſhop of the Dioceſſe, vntill he or they ſhal ſubmit themſelues to performe all the ſaid dueties, in ſuch maner and ſort as before is preſcribed.

LVII.

The Sacraments not to be refused at the hands of vnpreaching Ministers.

WHeras diuers Persons seduced by false Teachers, doe refuse to haue their children baptized by a Minister that is no Preacher, and to receiue the holy Communion at his hands in the same respect, as though the vertue of those Sacraments did depend vpon his abilitie to preach: Forasmuch as the doctrine both of Baptisme and of the Lords Supper is sufficiently set downe in the booke of Common prayer to be vsed at the administratiõ of the sayd Sacraments, as nothing can be added vnto it that is materiall and necessary: We doe require and charge euery such person seduced as aforesayd, to reforme that their wilfulnesse, and to submit himselfe to the order of the Church in that behalfe, both the said Sacraments being equally effectuall, whether they be ministred by a Minister that is no preacher, or by one that is a Preacher. And if any hereafter shall offend herein, or leaue their owne Parish Churches in that respect, and Communicate or cause their children to be Baptized in other Parishes abroad, & will not be moued thereby to reforme that their error and vnlawfull course: let them be presented to the Ordinarie of the place by the Minister, Churchwardens, and Sidemen or Questmen of the Parishes where they dwel, and there receiue such punishment by Ecclesiasticall censures, as such obstinacie doth worthily deserue: that is, Let them (persisting in their wilfulnesse) be suspended, and then after a moneths

further

further obſtinacie, Excommunicated. And likewiſe if any Parſon, Vicar or Curate, ſhall after the publiſhing hereof, either receiue to the Communion any ſuch perſons which are not of his owne Church and Pariſh, or ſhall Baptize any of their children, thereby ſtrengthening them in their ſayd errours, Let him be ſuſpended, and not releaſed thereof, vntill he doe faithfully promiſe that he will not afterwards offend therein.

LVIII.

Miniſters reading Diuine Seruice, and Adminiſtring the Sacraments, to weare Surpliſſes, and Graduats therewithall, Hoods.

EVery Miniſter ſaying the publike prayers, or miniſtring the Sacraments or other Rites of the Church, ſhall weare a decent and comely Surpliſſe with ſleeues, to be prouided at the charge of the Pariſh. And if any queſtion ariſe touching the matter, decencie, or comelineſſe thereof, the ſame ſhall be decided by the diſcretion of the Ordinary. Furthermore ſuch Miniſters as are Graduats, ſhall weare vpon their Surpliſſes at ſuch times, ſuch Hoods as by the orders of the Vniuerſities are agreeable to their degrees, which no Miniſter ſhall weare (being no Graduat) vnder paine of ſuſpenſion. Notwithſtanding it ſhall bee lawfull for ſuch Miniſters as are not Graduats, to weare vpon their Surpliſſes in ſtead of Hoods, ſome decent Tippet of blacke, ſo it be not ſilke.

LIX.

Miniſters to Catechize euery Sunday.

EVery Parſon, Vicar, or Curate, vpon euery Sunday and Holy day before Euening prayer, ſhall for halfe an houre or more, examine & inſtruct the youth and ignorant perſons of his Pariſh in the ten Commaundements, the Articles of the Beliefe, and in the Lords prayer: and ſhall diligently heare, inſtruct, and teach them the Catechiſme ſet foorth in the Booke of Common prayer. And all Fathers, Mothers, Maſters, and Miſtreſſes, ſhall cauſe their children, ſeruants, and apprentiſes, which haue not learned the Catechiſme, to come to the Church at the time appointed, obediently to heare, and to be ordered by the Miniſter, vntill they haue learned the ſame. And if any Miniſter neglect his duetie herein, let him bee ſharpely reprooued vpon the firſt complaint, and true notice thereof giuen to the Biſhop or Ordinarie of the place. If after ſubmitting himſelfe, he ſhall wilfully offend therein againe, let him be ſuſpended. If ſo the third time, there being little hope that he will be therein reformed, then Excommunicated, and ſo remaine vntill he will be reformed. And likewiſe if any of the ſayd Fathers, Mothers, Maſters, or Miſtreſſes, Children, Seruants, or Apprentiſes ſhall neglect their dueties, as the one ſort in not cauſing them to come, and the other in refuſing to learne, as aforeſaid, Let them be ſuſpended by their Ordinaries, (if they bee not children) and if they ſo perſiſt by the ſpace of a moneth, then let them be Excommunicated.

LX.

Confirmation to be performed once in three yeeres.

FOraſmuch as it hath bene a ſolemne, ancient and laudable Cuſtome in the Church of God, continued from the Apoſtles times, that all Biſhops ſhould lay their hands vpon children Baptized and inſtructed in the Catechiſme of Chriſtian Religion, praying ouer them, and bleſsing them, which we commonly call *Confirmation*, and that this holy action hath bene accuſtomed in the Church in former age, to be performed in the Biſhops Viſitation euery third yeere: We will and appoint, that euery Biſhop, or the Suffragan in his accuſtomed Viſitation, do in his owne perſon carefully obſerue the ſayd Cuſtome. And if in that yeere by reaſon of ſome infirmitie, he be not able perſonally to Viſit, then he ſhall not omit the execution of that duetie of *Confirmation* the next yeere after, as hee may conueniently.

LXI.

Miniſters to prepare children for Confirmation.

EVery Miniſter that hath Cure and charge of ſoules, for the better accõpliſhing of the Orders preſcribed in the Booke of Common prayer concerning Confirmation, ſhall take ſuch eſpeciall care as that none may be preſented to the Biſhop for him to lay his hand ypon, but ſuch as can render an account of their Faith according to the Catechiſme in the ſaid Booke contained. And when the Biſhop ſhall aſsigne any time for the performance of that part of his duetie, euery ſuch Miniſter ſhall

vse his best endeuour to prepare and make able, and likewise to procure as many as he can to bee then brought, and by the Bishop to be confirmed.

LXII.

Ministers not to marrie any persons without Bannes or Licence.

NO Minister vpon paine of suspension *per triennium ipso facto*, shall celebrate Matrimonie betweene any persons without a Faculty or Licence granted by some of the persons in these our Constitutions expressed, except the Bannes of Matrimonie haue bene first published three seuerall Sundayes or Holy dayes in the time of Diuine Seruice in the Parish Churches and Chappels where the said parties dwell, according to the booke of Common prayer. Neither shall any Minister vpon the like paine vnder any pretence whatsoeuer, ioyne any persons so licensed in Marriage at any vnseasonable times, but only betweene the houres of eight and twelue in the forenoone, nor in any priuate place, but either in the said Churches or Chappels where one of them dwelleth, and likewise in time of Diuine Seruice: nor when Bannes are thrise asked (and no Licence in that respect necessary) before the Parents or Gouernours of the parties to be married, being vnder the age of twenty and one yeeres, shall either personally, or by sufficient testimony, signifie to him their consents giuen to the sayd Marriage.

LXIII.

Miniſters of exempt Churches not to marrie without Bannes or Licence.

EVery Miniſter who ſhal hereafter celebrate Mariage betwixt any perſons contrary to our ſaide Conſtitutions, or any part of them, vnder colour of any peculiar Libertie or Priuiledge claimed to appertaine to certaine Churches and Chappels, ſhall bee ſuſpended *per triennium*, by the Ordinarie of the place where the offence ſhall be committed. And if any ſuch Miniſter ſhall afterwards remoue from the place where he hath committed that fault before he be ſuſpended, as is aforeſaid, then ſhall the Biſhop of the Dioceſſe, or Ordinarie of the place where he remaineth, vpon Certificate vnder the Hand and Seale of the other Ordinary from whoſe Iuriſdiction he remooued, execute that cenſure vpon him.

LXIIII.

Miniſters ſolemnely to bid Holy dayes.

EVery Parſon, Vicar, or Curate ſhall in his ſeuerall charge declare to the people euery Sunday at the time appointed in the Communion Booke, whether there be any Holy dayes or Faſting dayes the weeke following. And if any doe hereafter wittingly offend herein, and being once admoniſhed thereof by his Ordinarie, ſhall againe omit that duetie: let him bee cenſured according to Lawe, vntill he ſubmit himſelfe to the due performance of it.

LXV.

Ministers solemnly to denounce Recusants and Excommunicats.

ALl Ordinaries shall in their seuerall Iurisdictions carefully see and giue order, that aswell those who for obstinate refusing to frequent diuine Seruice established by publike authoritie within this Realme of England, as those also (especially of the better sort and condition) who for notorious contumacie or other notable crimes stand lawfully excommunicate, (vnlesse within three moneths immediatly after the said sentence of Excommunication pronounced against them, they reforme themselues, and obtaine the benefit of Absolution) be euery sixe moneths ensuing, aswell in the Parish Church, as in the Cathedrall Church of the Diocesse in which they remaine, by the Minister openly in time of Diuine Seruice vpon some Sunday denounced and declared Excommunicate, that others may be thereby both admonished to refraine their companie and societie, and excited the rather to procure out a Writ *De excommunicato capiendo*, thereby to bring and reduce them into due order and obedience. Likewise the Register of euery Ecclesiasticall Court, shall yerely betweene Michaelmas and Christmas, duely certifie the Arbishop of the Prouince of all and singular the premisses aforesaid.

LXVI.

Ministers to conferre with Recusants.

EVery Minister being a Preacher, and hauing any Popish Recusant or Recusants in his Parish, and

and thought fit by the Biſhop of the Dioceſſe, ſhall labour diligently with them from time to time, thereby to reclaime them from their errours. And if he be no Preacher, or not ſuch a Preacher, then he ſhall procure, if he can poſsibly, ſome that are Preachers ſo qualified, to take paines with them for that purpoſe. If he can procure none, then he ſhall informe the Biſhop of the Dioceſſe thereof, who ſhall not onely appoint ſome neighbour Preacher or Preachers adioyning to take that labour vpon them, but himſelfe alſo (as his important affaires will permit him) ſhall vſe his beſt endeuour by inſtruction, perſwaſion, and all good meanes hee can deuiſe to reclaime both them and all other within his Dioceſſe ſo affected.

LXVII.

Miniſters to viſit the ſicke.

WHen any perſon is dangerouſly ſicke in any Pariſh, the Miniſter or Curate (hauing knowledge thereof) ſhall reſort vnto him or her (if the diſeaſe be not knowen or probably ſuſpected to bee infectious) to inſtruct and comfort them in their diſtreſſe, according to the order of the Communion booke, if hee be no Preacher: or if he be a Preacher, then as he ſhall thinke moſt needfull and conuenient. And when any is paſsing out of this life, a Bell ſhall be tolled, and the Miniſter ſhall not then ſlacke to do his laſt duetie. And after the parties death (if it ſo fall out) there ſhall be rung no more but one ſhort peale, and one other before the buriall, and one other after the buriall.

Mini-

LXVIII.

Ministers not to refuse to Christen or Burie.

NO Minister shall refuse or delay to Christen any childe according to the forme of the Booke of Common prayer, that is brought to the Church to him vpon Sundayes or Holy dayes to bee christened, or to bury any corps that is brought to the Church or Churchyard (conuenient warning being giuen him thereof before) in such maner and forme as is prescribed in the said Book of Common prayer. And if he shall refuse to christen the one, or bury the other, except the partie deceased were denounced excommunicated *Maiori excommunicatione*, for some grieuous and notorious crime, (and no man able to testifie of his repentance) he shalbe suspended by the Bishop of the Diocesse from his Ministerie by the space of three moneths.

LXIX.

Ministers not to deferre Christening, if the childe be in danger.

IF any Minister being duely without any maner of collusion, informed of the weakenesse and danger of death of any Infant vnbaptized in his Parish, and therupon desired to goe or come to the place where the said Infant remaineth to baptize the same, shall either wilfully refuse so to doe, or of purpose, or of grosse negligence shall so deferre the time, as when hee might conueniently haue resorted to the place, and haue baptized the said Infant, it dieth through such his default vnbaptized: the said Minister shall be suspended for three moneths, and before his restitution

ſtitution ſhall acknowledge his fault, and promiſe before his Ordinarie, that he will not wittingly incurre the like againe. Prouided, that where there is a Curate or a Subſtitute, this Conſtitution ſhall not extend to the Parſon or Vicar himſelfe, but to the Curate or Subſtitute preſent.

LXX.

Miniſters to keepe a Regiſter of Chriſtenings, Weddings, and Burials.

IN euery Pariſh Church and Chappell within this Realme, ſhall be prouided one parchment Booke at the charge of the Pariſh, wherein ſhall be written the day and yeere of euery Chriſtening, Wedding, and Burial, which haue beene in that Pariſh ſince the time that the Lawe was firſt made in that behalfe, ſo farre as the ancient Books thereof can bee procured, but eſpecially ſince the beginning of the Raigne of the late Queene. And for the ſafe keeping of the ſaid booke, the Churchwardens at the charge of the Pariſh, ſhall prouide one ſure Coffer, with three locks and keyes, whereof the one to remaine with the Miniſter, and the other two with the Churchwardens ſeuerall, ſo that neither the Miniſter without the two Churchwardens, nor the Churchwardens without the Miniſter, ſhall at any time take that Booke out of the ſaid Coffer. And henceforth vpon euery Sabboth day, immediatly after Morning or Euening prayer, the Miniſter and Churchwardens ſhall take the ſaid parchment Booke out of the ſaid Coffer, and the Miniſter in the preſence of the Churchwardens ſhall write and

record in the ſaid Booke, the names of all perſons Chriſtened, together with the names and ſurnames of their parents, and alſo the names of all perſons married and buried in that pariſh, in the weeke before, and the day and the yere of euery ſuch Chriſtening, Marriage, and Buriall: And that done, they ſhall lay vp that Booke in the Coffer as before: and the Miniſter and Churchwardens vnto euery page of that Booke, when it ſhall be filled with ſuch Inſcriptions, ſhall ſubſcribe their names. And the Churchwardens ſhall once euery yeere within one Moneth after the 25. day of March, tranſmit vnto the Biſhop of the Dioceſſe or his Chancellor, a true copie of the names of all perſons Chriſtened, Married, or Buried in their Pariſh in the yere before (ended the ſaid fiue & twentieth day of March) & the certaine dayes and moneths in which euery ſuch Chriſtening, Marriage and Buriall was had, to bee ſubſcribed with the hands of the ſaid Miniſter and Churchwardens, to the end the ſame may faithfully be preſerued in the Regiſtrie of the ſaide Biſhop: which Certificate ſhall bee receiued without Fee. And if the Miniſter or Churchwardens ſhall bee negligent in performance of any thing herein contained, it ſhall be lawfull for the Biſhop or his Chancellor to conuent them, and proceede againſt euery of them as contemners of this our Conſtitution.

LXXI.

Miniſters not to Preach or adminiſter the Communion in priuate houſes.

NO Miniſter ſhall Preach or adminiſter the holy Communion in any priuate houſe, except it be

in

in times of neceſsitie, when any being either ſo impotent, as hee cannot goe to the Church, or very dangerouſly ſicke, are deſirous to bee partakers of that holy Sacrament, vnder paine of ſuſpenſion for the firſt offence, and Excommunication for the ſecond. Prouided, that houſes are here reputed for Priuate houſes, wherein are no Chappels dedicated and allowed by the Eccleſiaſticall Lawes of this Realme. And prouided alſo vnder the paine before expreſſed, that no Chapleines doe Preach or adminiſter the Communion in any other places, but in the Chappels of the ſaid houſes, and that alſo they doe the ſame very ſeldome vpon Sundayes & holy dayes. So that both the Lords and Maſters of the ſaid houſes and their families ſhall at other times reſort to their owne Pariſh Churches, and there receiue the holy Communion at the leaſt once euery yeere.

LXXII.

Miniſters not to appoynt publike or priuate Faſts, or Propheſies, or to exorciſe, but by authoritie.

NO Miniſter or Miniſters ſhall without the Licence & direction of the Biſhop of the Dioceſſe firſt obtained and had vnder his Hand and Seale, appoint or keepe any ſolemne Faſts, either Publikely or in any priuate houſes, other thē ſuch as by law are, or by publike authority ſhall be appointed, nor ſhall be wittingly preſent at any of them, vnder paine of Suſpenſion for the firſt fault, of Excommunication for the ſecond, and of Depoſition from the Miniſtery for the third. Neither ſhal any Miniſter not licenſed, as is aforeſaid, preſume to appoint

or hold any meetings for Sermons, commonly termed by some, Propheſies, or Exerciſes, in Market townes or other places, vnder the ſaid paines: Nor without ſuch Licenſe to attempt vpon any pretence whatſoeuer, either of Poſſeſsion or Obſeſsion, by faſting and prayer to caſt out any deuill or deuils, vnder paine of the imputation of Impoſture, or Couſenage, and Depoſition from the Miniſterie.

LXXIII.

Miniſters not to hold priuate Conuenticles.

FOraſmuch as all Conuenticles and ſecret meetings of Prieſts & Miniſters, haue bin euer iuſtly accounted very hurtfull to the State of the Church wherein they liue: We doe now ordeine and conſtitute, That no Prieſts or Miniſters of the word of God, nor any other perſons ſhall meete together in any priuate houſe or elſewhere to conſult vpon any matter or courſe to bee taken by them, or vpon their motion or direction by any other, which may any way tend to the impeaching or deprauing of the doctrine of the Church of England, or of the Booke of Common Prayer, or of any part of the gouernement and Diſciplme now eſtabliſhed in the Church of England, vnder paine of Excommunication *ipſo facto*.

LXXIIII.

Decencie in apparell enioyned to Miniſters.

THe true, ancient and flouriſhing Churches of Chriſt being euer deſirous that their Prelacie and Cleargie might be had as well in outward reuerence, as otherwiſe regarded for the worthineſſe

of

of their Miniſterie, did thinke it fit by a preſcript fourme of decent and comely Apparell, to haue them knowen to the people, and thereby to receiue the honour and eſtimation due to the ſpeciall Meſſengers and Miniſters of Almightie God. Wee therefore following their graue iudgement, and the ancient Cuſtome of the Church of England, and hoping that in time newfangleneſſe of Apparell in ſome factious perſons will die of it ſelfe, doe conſtitute and appoint, That the Archbiſhop and Biſhops, ſhall not intermit to vſe the accuſtomed Apparell of their degrees. Likewiſe all Deanes, Maſters of Colledges, Archdeacons, and Prebendaries in Cathedrall and Collegiate Churches, (being Prieſts or Deacons) Doctors in Diuinitie, Law, and Phiſicke, Bachelers in Diuinitie, Maſters of Arts, and Bachelers of Law hauing any Eccleſiaſticall liuing, ſhal vſually weare Gownes with ſtanding collers, and ſleeues ſtreight at the hands; or wide ſleeues as is vſed in the Vniuerſities, with Hoods or Tippets of Silke or Sarcenet, and ſquare Caps. And that all other Miniſters, admitted or to be admitted into that Function, ſhall alſo vſually weare the like Apparell, as is aforeſaid, except Tippets onely. We doe futher in like manner ordaine, That all the ſaid Eccleſiaſtical perſons aboue mentioned, ſhall vſually weare in their iourneys Cloakes with ſleeues, commonly called Prieſts-Cloaks without gards, welts, long Buttons, or cuts. And no Eccleſiaſticall perſon ſhall weare any Coife, or wrought Nightcap, but onely plaine Nightcaps of blacke ſilke, Satten, or Veluet. In all which particulars

concerning the Apparell here preſcribed, our meaning is not to attribute any holineſſe or ſpecial worthineſſe to the ſaid garments, but for decencie, grauity and order, as is before ſpecified. In priuate houſes, and in their Studies, the ſayd perſons Eccleſiaſticall may vſe any comely and Schollerlike Apparell. Prouided, that it be not cut or pinckt, and that in publike they goe not in their Dublet and Hoſe, without Coats or Caſſocks: and alſo that they weare not any light coloured Stokins. Likewiſe poore beneficed men and Curats (not being able to prouide themſelues long Gownes) may goe in ſhort Gownes, of the faſhion aforeſayd.

LXXV.

Sober conuerſation required in Miniſters.

NO Eccleſiaſticall perſons ſhall at any time, other then for their honeſt neceſsities, reſort to any Tauernes or Alehouſes, neither ſhall they board or lodge in any ſuch places. Furthermore they ſhall not giue themſelues to any baſe or ſeruile labour, or to drinking or riot, ſpending their time idlely by day or by night, playing at Dice, Cardes, or Tables, or any other vnlawfull game: but at all times conuenient, they ſhall heare or reade ſomewhat of the holy Scriptures, or ſhall occupie themſelues with ſome other honeſt ſtudie or exerciſe, alwayes doing the things which ſhall appertaine to honeſty, and endeuouring to profit the Church of God, hauing alwayes in mind that they ought to excell all others in puritie of life, and ſhould be examples to the people to liue well and Chriſtianly

vnder

vnder paine of Eccleſiaſticall cenſures to be inflicted with ſeueritie, according to the qualities of their offences.

LXXVI.

Miniſters at no time to forſake their calling.

NO man being admitted a Deacon or Miniſter, ſhall from thencefoorth voluntarily relinquiſh the ſame, nor afterward vſe himſelfe in the courſe of his life, as a Lay man, vpon paine of Excommunication. And the names of all ſuch men ſo forſaking their calling, the Church-wardens of the Pariſh where they dwell ſhall preſent to the Biſhop of the Dioceſſe, or to the Ordinarie of the place, hauing Epiſcopall Iuriſdiction.

¶ Schoolemaſters.

LXXVII.

None to teach Schoole without Licence.

NO man ſhall teach either in publike Schoole, or priuate houſe, but ſuch as ſhall be allowed by the Biſhop of the Dioceſſe, or Ordinarie of the place vnder his Hand & Seale, being found meete as well for his learning and dexteritie in teaching, as for ſober and honeſt conuerſation, and alſo for right vnderſtanding of Gods true Religion, and alſo except hee ſhall firſt ſubſcribe to the firſt and third Articles afore mentioned ſimply, and to the two firſt clauſes of the ſecond Article.

Curats

LXXVIII.

Curats desirous to teach, to be licensed before others.

IN what Parish Church or Chappell soeuer there is a Curate which is a Master of Arts, or Bacheler of Arts, or is otherwise well able to teach youth, and will willingly so doe, for the better increase of his liuing, and training vp of children in Principles of true Religion: We will and ordaine, That a License to teach youth of the Parish where he serueth, be granted to none by the Ordinary of that place, but onely to the sayd Curate. Prouided alwayes, That this Constitution shall not extend to any Parish or Chappell in countrey Townes, where there is a publike Schoole founded already: In which case we thinke it not meet to allow any to teach Grammer, but onely him that is allowed for the said publike Schoole.

LXXIX.

The duety of Schoolemasters.

ALl Schoolemasters shall teach in English or Latine, as the children are able to beare, the larger or shorter Catechisme heretofore by publike authoritie set foorth. And as often as any Sermon shall be vpon Holy and Festiuall dayes, within the Parish where they teach, they shall bring their Schollers to the Church where such Sermon shall be made, and there see them quietly and soberly behaue themselues, and shall examine them at times conuenient after their returne, what they haue borne away of such Sermons. Vpon other dayes, and at other times they shall traine them vp with such sentences of holy Scripture, as shall be most expedient

expedient to induce them to all godlineſſe: and they ſhall teach the Grammer ſet forth by King HENRY the eight, and continued in the times of King EDVVARD the ſixt, and Queene ELIZABETH of noble memorie, & none other. And if any Schoolemaſter being licenced, and hauing ſubſcribed, as aforeſaid, ſhall offend in any of the premiſſes, or either ſpeake, write, or teach againſt any thing wherunto he hath formerly ſubſcribed (if vpon admonition by the Ordinarie he do not amend and reform himſelfe) let him be ſuſpended frō teaching Schoole any longer.

¶ Things appertaining to Churches.

LXXX.

The great Bible and Booke of Common prayer to be had in euery Church.

THe Church-wardens or Queſt-men of euery Church and Chappell ſhall at the charge of the Pariſh prouide the Booke of Common prayer lately explained in ſome few points by his Maieſties authoritie according to the Laws and his Highneſſe prerogatiue in that behalfe, and that with all conuenient ſpeed, but at the furtheſt within two moneths after the publiſhing of theſe our Conſtitutions. And if any Pariſhes be yet vnfurniſhed of the Bible of the largeſt volume, or of the Bookes of Homilies allowed by Authoritie: the ſaid Church-

wardens ſhall within conuenient time prouide the ſame at the like charge of the Pariſh.

LXXXI.

A Font of ſtone for Baptiſme in euery Church.

ACcording to a former Conſtitution, too much neglected in many places, wee appoint, That there ſhalbe a Font of ſtone in euery Church and Chappell where Baptiſme is to bee miniſtred: the ſame to be ſet in the ancient vſuall places. In which onely Font the Miniſter ſhall baptize publiquely.

LXXXII.

A decent Communion Table in euery Church.

WHereas wee haue no doubt but that in all Churches within the Realme of England, conuenient & decent Tables are prouided, and placed for the celebration of the holy Communion, wee appoint that the ſame Tables ſhall from time to time bee kept and repaired in ſufficient and ſeemely manner, and couered in time of diuine Seruice with a Carpet of Silke or other decent ſtuffe thought meete by the Ordinarie of the place, if any queſtion be made of it, and with a faire Linnen cloth at the time of the miniſtration as becommeth that Table, and ſo ſtand, ſauing when the ſaid holy Communiõ is to be adminiſtred. At which time the ſame ſhall bee placed in ſo good ſort within the Church or Chancell, as thereby the Miniſter may bee more conueniently heard of the Communicants in his prayer and adminiſtration, and the Communicants alſo more conueniently and in more number

may

may communicate with the ſayd Miniſter: and that the ten Commandements bee ſet vpon the Eaſt end of euery Church and Chappell where the people may beſt ſee and reade the ſame, and other choſen Sentences written vpon the walles of the ſayde Churches and Chappels in places conuenient: and likewiſe that a conuenient ſeate bee made for the Miniſter to reade ſeruice in. All theſe to be done at the charge of the Pariſh.

LXXXIII.

A Pulpit to be prouided in euery Church.

THe Church-wardens or Queſtmen at the common charge of the Pariſhioners in euery Church, ſhall prouide a comely and decent Pulpit to bee ſet in a conuenient place within the ſame by the diſcretion of the Ordinarie of the place, if any queſtion doe ariſe, and to be there ſeemely kept for the preaching of Gods word.

LXXXIIII.

A Cheſt for Almes in euery Church.

THe Church-wardens ſhall prouide and haue within three moneths after the publiſhing of theſe Conſtitutions, a ſtrong Cheſt, with an hole in the vpper part therof, to be prouided at the charge of the Pariſh (if there bee none ſuch already prouided) hauing 3. keyes. Of which one ſhall remaine in the cuſtody of the Parſon, Vicar, or Curat, and the other two in the cuſtody of the Churchwardens for the time being, which Cheſt they ſhall ſet

and faſten in the moſt conuenient place, to the intent the Pariſhioners may put into it their Almes for their poore neighbours. And the Parſon, Vicar, or Curate, ſhal diligently from time to time, & eſpecially when men make their Teſtaments, call vpon, exhort, and mooue their neighbours to conferre, & giue as they may well ſpare to the ſaid Cheſt, declaring vnto them, that whereas heretofore they haue bene diligent to beſtow much ſubſtance, otherwiſe then God commaunded, vpon ſuperſtitious vſes: nowe they ought at this time to be much more ready to helpe the poore and needy, knowing that to relieue the poore, is a ſacrifice which pleaſeth God: and that alſo whatſoeuer is giuen for their comfort, is giuen to Chriſt himſelfe, and is ſo accepted of him, that he will mercifully reward the ſame. The which Almes and deuotion of the people, the Keepers of the keyes ſhall yerely, quarterly, or oftner (as neede requireth) take out of the Cheſt, & diſtribute the ſame in the preſence of moſt of the Pariſh, or ſixe of the chiefe of them, to be truly and faithfully deliuered to their moſt poore and needie neighbours.

LXXXV.

Churches to be kept in ſufficient reparations.

THe Church-wardens or Queſtmen ſhall take care and prouide that the Churches bee well and ſufficiently repaired, and ſo from time to time kept and maintained, that the Windowes bee well glazed, and that the Floores bee kept paued, plaine, and euen, and all things there in ſuch an orderly

orderly and decent ſort, without duſt, or any thing that may bee either noiſome, or vnſeemely, as beſt becommeth the Houſe of God, and is preſcribed in an Homilie to that effect. The like care they ſhall take, that the Churchyards be well and ſufficiently repaired, fenced, & maintained, with Walles, Railes, or Pales, as haue beene in each place accuſtomed, at their charges vnto whome by Lawe the ſame appertaineth: but eſpecially they ſhall ſee that in euery meeting of the Congregation, peace be well kept, and that all perſons Excommunicated, and ſo denounced, be kept out of the Church.

LXXXVI.

Churches to be ſuruayed, and the decayes certified to the high Commiſſioners.

EVery Deane, Deane and Chapter, Achdeacon, and others which haue authoritie to hold Eccleſiaſticall Viſitations by Compoſition, Law or Preſcription, ſhall ſuruay the Churches of his or their Iuriſdiction, once in euery three yeeres in his owne perſon, or cauſe the ſame to be done, and ſhall from time to time within the ſaide three yeeres, certifie the high Commiſsioners for cauſes Eccleſiaſticall, euery yeere of ſuch defects in any the ſaide Churches, as he or they doe finde to remaine vnrepaired, and the names and ſurnames of the parties faultie therein. Vpon which Certificate wee deſire that the ſaide high Commiſsioners will *Ex Officio mero* ſend for ſuch parties, and compell them to obey the iuſt and lawfull Decrees of ſuch Eccleſiaſticall Ordinaries, making ſuch Certificates.

LXXXVII.

A Terrier of Glebelands and other Poſſeſsions belonging to Churches.

WEe ordaine that the Archbiſhop and all Biſhops within their ſeuerall Dioceſſes, ſhall procure (as much as in them lieth) that a true note and Terrier of all the Glebes, Lands, Meadowes, Gardens, Orchards, Houſes, Stockes, Implements, Tenements, and portions of Tithes lying out of their Pariſhes which belong to any Parſonage or Vicarage, or rurall Prebend, be taken by the viewe of honeſt men in euery Pariſh, by the appoyntment of the Biſhop, whereof the Miniſter to be one, and be laid vp in the Biſhops Regiſtrie, there to be for a perpetuall memorie thereof.

LXXXVIII.

Churches not to be prophaned.

THe Churchwardens or Queſtmen & their Aſſiſtants ſhall ſuffer no Playes, Feaſts, Banquets, Suppers, Church-ales, Drinkings, temporal Courts or Leetes, Lay-iuries, Muſters, or any other prophane vſage to be kept in the Church, Chappell, or Church-yard, neither the Bels to be rong ſuperſtitiouſly, vpon Holydayes or Eues, abrogated by the Booke of Common prayer, nor at any other times without good cauſe to be allowed by the Miniſter of the place, and by themſelues.

Church-

¶ Churchwardens, or Queſtmen, and Sidemen or Aſsiſtants.

LXXXIX.

The choiſe of Churchwardens, and their accompt.

ALl Churchwardens or Queſtmen in euery Pariſh, ſhall bee choſen by the ioynt conſent of the Miniſter & the Pariſhioners if it may be. But if they cannot agree vpon ſuch a choiſe, then the Miniſter ſhall chuſe one, and the Pariſhioners another, and without ſuch a ioynt or ſeuerall choiſe, none ſhall take vpon them to bee Churchwardens, neither ſhall they continue any longer then one yeere in that Office, except perhaps they be choſen again in like maner. And all Churchwardens at the end of their yeere, or within a moneth after at the moſt, ſhall before the Miniſter and the pariſhioners giue vp a iuſt account of ſuch money as they haue receiued, and alſo what particularly they haue beſtowed in reparations, and otherwiſe for the vſe of the Church And laſt of all going out of their Office, they ſhall truely deliuer vp to the Pariſhioners whatſoeuer money, or other things of right belonging to the Church or Pariſh, which remaineth in their hands, that it may be deliuered ouer by them to the next Church-wardens by Bill Indented.

XC.

The choiſe of Sidemen, and their ioynt office with Church-wardens.

THe Churchwardens or Queſtmen of euery Pariſh, and two or three or moe diſcreete perſons in euery Pariſh to bee choſen for Sidemen or Aſsiſtants, by the Miniſter and Pariſhioners, if they can agree, (otherwiſe to be appointed by the Ordinarie of the Dioceſſe) ſhall diligently ſee, that all the Pariſhioners duely reſort to their Church vpon all Sundayes and holy dayes, and there continue the whole time of diuine Seruice: and none to walke or to ſtand idle or talking in the Church, or in the Church-yard, or Church porch during that time. And all ſuch as ſhall be found ſlacke or negligent in reſorting to the Church, (hauing no great or vrgent cauſe of abſence) they ſhall earneſtly call vpon them: and after due monition (if they amend not) they ſhall preſent them to the Ordinarie of the place. The choiſe of which perſons, *viz.* Churchwardens or Queſtmen, Sidemen or Aſsiſtants, ſhall be yeerely made in Eaſter weeke.

¶ Pariſh Clearkes.

XCI.

Pariſh Clearkes to bee choſen by the Miniſter.

NO Pariſh Clearke vpon any vacation ſhalbe choſen within the Citie of London, or elſewhere within the Prouince of Canterbury, but by the Parſon or Vicar: or where there is no Parſon or Vicar, by the Miniſter of that place for

for the time being: Which choiſe ſhall be ſignified by the ſaid Miniſter, Vicar, or Parſon, to the Pariſhioners the next Sunday following in the time of Diuine Seruice. And the ſaid Clearke ſhall bee of twentie yeeres of age at the leaſt, and knowen to the ſaid Parſon, Vicar or Miniſter to be of honeſt conuerſation, and ſufficient for his Reading, Writing, and alſo for his competent skill in ſinging (if it may be.) And the ſaid Clearks ſo choſen, ſhal haue and receiue their ancient Wages, without fraude or diminution, either at the hand of the Churchwardens at ſuch times as hath bene accuſtomed, or by their owne collection, according to the moſt ancient cuſtome of euery Pariſh.

¶ Eccleſiaſticall Courts belonging to the Archbiſhops Iuriſdiction.

XCII.

None to bee cited into diuers Courts for probate of the ſame Will.

FOraſmuch as many heretofore haue bene by Apparitors both of inferiour Courts, & of the Courts of the Archbiſhops Prerogatiues much diſtracted, and diuerſly called, and ſummoned for probate of Willes, or to take adminiſtrations of the goods of perſons dying inteſtate, and are thereby vexed & grieued with many cauſeleſſe and vnneceſſary troubles, moleſtations, and expences: We conſtitute and appoint, That all Chancellours,

Commiſſaries, or Officials, or any other exerciſing Eccleſiaſticall Iuriſdiction whatſoeuer, ſhall at the firſt charge with an othe al perſons called, or voluntarily appearing before them for the probate of any Will, or the Adminiſtration of any goods, whether they know, or (moued by any ſpeciall inducement) do firmely beleeue that the partie deceaſed (whoſe Teſtament or goods depend now in queſtion) had at the time of his or her death, any goods or good debts, in any other Dioceſſe or Dioceſſes, or peculiar Iuriſdiction within that Prouince, then in that wherin the ſaid partie died, amounting to the value of 5. li. And if the ſaid perſon cited, or voluntarily appearing before him, ſhal vpō his oath affirme, That he knoweth, or (as aforeſaid) firmely beleeueth, that the ſaide partie deceaſed had goods or good debts in any other Dioceſſe or Dioceſſes, or peculiar Iuriſdiction within the ſaid Prouince, to the value aforeſaid, and particularly ſpecifie and declare the ſame: then ſhall he preſently diſmiſſe him, not preſuming to intermeddle with the probate of the ſaid Will, or to grant adminiſtration of the goods of the partie ſo dying Inteſtate: neither ſhal he require or exact any other charges of the ſaid parties more thē ſuch onely as are due for the Citation, & other Proceſſe had & vſed againſt the ſaid parties, vpon their further contumacie: but ſhal openly & plainely declare & profeſſe, that the ſaid cauſe belongeth to the Prerogatiue of the Archbiſhop of that Prouince, willing & admoniſhing the partie to proue the ſaide Will, or require Adminiſtration of the ſaide goods in the Court of the ſaid Prerogatiue, and to exhibit

before him the ſaide Iudge the probate or adminiſtration vnder the Seale of the Prerogatiue within fortie dayes next following. And if any Chancellor, Commiſſarie, Officiall, or other exerciſing Eccleſiaſticall Iuriſdiction whatſoeuer, or any their Regiſter ſhall offend herein, let him be *ipſo facto* ſuſpended from the execution of his Office, not to be abſolued or releaſed, vntil he haue reſtored to the partie all expences by him laid out contrary to the tenor of the premiſſes: and euery ſuch probate of any Teſtament or adminiſtration of goods ſo granted, ſhall be held voide and fruſtrate to all effects of the Law whatſoeuer. Furthermore wee charge and enioyne, that the Regiſter of euery inferiour Iudge doe without all difficulty or delay, certifie and informe the Apparitor of the Prerogatiue Court, repairing vnto him once a moneth & no oftner, what Executours or Adminiſtrators haue bin by his ſaid Iudge for the incompetencie of his owne Iuriſdiction, diſmiſſed to the ſaid Prerogatiue Court within the moneth next before, vnder paine of a months ſuſpenſion frō the exerciſe of his office for euery default therin Prouided, that this Canon or any thing therin cōtained, be not preiudicial to any compoſition betweene the Archbiſhop and any Biſhop or other Ordinarie, nor to any inferior Iudge that ſhall grant any probate of Teſtament or adminiſtration of goods to any party that ſhal voluntarily deſire it, both out of the ſaid inferior Court, & alſo out of the Prerogatiue. Prouided likewiſe, that if any man die *In itinere*, the goods that he hath about him at that preſent, ſhal not cauſe his Teſtament or Adminiſtration

nistration to be liable vnto the Prerogatiue Court.

XCIII.

The Rate of Bona notabilia *liable to the Prerogatiue Court.*

FVrthermore wee decree and ordaine, that no Iudge of the Archbishops Prerogatiue, shall henceforward Cite, or cause to be Cited *Ex officio*, any person whatsoeuer to any of the aforesaid intents, vnlesse he haue knowledge that the partie deceased was at the time of his death possessed of goods and chattels in some other Dioceese or Dioceeses, or peculiar Iurisdiction within that prouince then in that wherein he died, amounting to the value of fiue pounds at the least, decreeing and declaring, that who so hath not goods in diuers dioceeses to the said summe or value, shall not be accounted to haue *bona notabilia*. Alwayes prouided, that this clause here, and in the former Constitution mentioned, shall not preiudice those Dioceeses where by composition or custome *bona notabilia* are rated at a greater summe. And if any Iudge of the Prerogatiue Court, or any his Surrogate or his Register or Apparitor, shall Cite or cause any person to be Cited into his Court, contrary to the tenor of the premisses, he shall restore to the party so Cited all his costs and charges, and the acts and proceedings in that behalfe shalbe held voyd and frustrate. Which expences if the said Iudge or Register or Apparitor, shall refuse accordingly to pay, he shalbe suspended from the exercise of his Office vntill he yeeld to the performance thereof.

None

XCIIII.

None to bee Cited into the Arches or Audience but dwellers within the Archbiſhops Dioceſſe, or Peculiars.

NO Deane of the Arches nor Officicall of the Archbiſhops Conſiſtorie, nor any Iudge of the Audience, ſhall henceforward in his owne name or in the name of the Archbiſhop either *ex Officio* or at the inſtance of any party, originally Cite, Summon, or any way compell, or procure to be Cited, Summoned, or compelled, any perſon which dwelleth not within the particular Dioceſſe or Peculiar of the ſayd Archbiſhop, to appeare before him or any of them for any cauſe or matter whatſoeuer, belonging to Eccleſiaſticall cognizance, without the Licenſe of the Dioceſan firſt had and obtained in that behalfe, other then in ſuch particular caſes only as are expreſly excepted and reſerued in and by a Statute *Anno 23. Hen. 8. cap. 9.* And if any of the ſayd Iudges ſhall offend herein, he ſhall for euery ſuch offence be ſuſpended from the exerciſe of his office for the ſpace of three whole moneths.

XCV.

The reſtraint of double Quarrels.

ALbeit by former Conſtitutions of the Church of England, euery Biſhop hath had two moneths ſpace to inquire and informe himſelfe of the ſufficiencie, and qualitie of euery Miniſter, after he hath bene preſented vnto him to be inſtituted into any Benefice: yet for the auoiding of ſome incon-

neniences, wee doe now abridge and reduce the ſaid two moneths into eight and twenty dayes onelie. In reſpect of which abridgement wee doe ordaine and appoint, that no double Quarrell ſhall hereafter be granted out of any of the Archbiſhops Courts at the ſuite of any Miniſter whoſoeuer, except hee ſhall firſt take his perſonall oath, that the ſaid eight and twentie dayes at the leaſt are expired, after he firſt tendered his preſentation to the Biſhop, and that hee refuſed to grant him Inſtitution thereupon: or ſhall enter into bonds with ſufficient ſureties to proone the ſame to be true, vnder paine of ſuſpenſion of the Granter thereof from the execution of his office, for halfe a yeere *toties quoties* to be denounced by the ſayd Archbiſhop, and Nullitie of the double Quarrell aforeſaid, ſo vnduely procured, to all intents & purpoſes whatſoeuer. Alwaies prouided that within the ſaide eight and twentie dayes, the Biſhop ſhall not inſtitute any other to the preiudice of the ſaid party before preſented, *ſub pœna nullitatis*.

XCVI.

Inhibitions not to be granted without the ſubſcription of an Aduocate.

THat the Iuriſdictions of Biſhops may be preſerued (as neere as may be) entier and free from preiudice, and that for the behoofe of the ſubiects of this land, better prouiſion be made that henceforward they bee not grieued with friuolous and wrongfull ſuits and moleſtations: It is ordained and prouided that no Inhibition ſhall be graunted

out of any Court, belonging to the Archbishop of Canterbury at the instance of any partie, vnlesse it bee subscribed by an Aduocate practising in the said Court: which the said Aduocate shall do freelie, not taking any Fee for the same, except the partie prosecuting the suit, do voluntarily bestow some gratuitie vpon him for his counsell and aduice in the said cause. The like course shall be vsed in granting foorth any Inhibition at the instance of any partie by the Bishop or his Chancellor against the Archdeacon, or any other person exercising Ecclesiasticall Iurisdiction: and if in the Court or Consistorie of any Bishop there bee no Aduocate at all, then shall the subscription of a Proctor practising in the same Court be held sufficient.

XCVII.

Inhibitions not to be graunted vntill the Appeale be exhibited to the Iudge.

IT is further ordered and decreed, that henceforward no Inhibition be granted by occasion of any Interlocutorie decree, or in any cause of correction whatsoeuer, except vnder the forme aforesaid, and moreouer that before the going out of any such Inhibition, the Appeale it selfe, or a copie thereof (auouched by oath to be iust and true) be exhibited to the Iudge, or his lawfull Surrogate, whereby hee may be fully informed, both of the qualitie of the crime, and of the cause of the grieuance, before the granting foorth of the saide Inhibition. And euery Appellant or his lawfull Proctor shall before the obteining of any such Inhibition, shewe and exhibite to the Iudge or his Surrogate in writing, a

true

true copie of those Acts wherewith he complaineth himself to be agrieued, & from which he appealeth, or shal take a corporall oath that he hath performed his diligence and true endeuor for the obteining of the same, and could not obtaine it at the handes of the Register in the Country, or his Deputy tendring him his fee. And if any Iudge or Register shall either procure or permit any Inhibition to be sealed, so as is said, contrary to the forme and limitation aboue specified, let him be suspended from the execution of his office, for the space of 3. monethes: If any Proctor, or other person whatsoeuer by his appointment shal offend in any of the premisses, either by making or sending out any Inhibition, contrary to the tenour of the sayd premisses, let him be remoued from the exercise of his Office for the space of a whole yere without hope of release or restoring.

XCVIII.

Inhibitions not to bee granted to factious Appellants, vnlesse they first subscribe.

FOrasmuch as they who breake the Lawes, cannot in reason claime any benefite or protection by the same: Wee decree and appoint, That after any Iudge Ecclesiasticall hath proceeded Iudicially against obstinate and factious persons, and contemners of Ceremonies, for not obseruing the Rites and Orders of the Church of England, or for contempt of publique prayer, no Iudge *Adquem*, shall admit or allow any his or their Appeales, vnlesse he hauing first seene the originall Appeale, the

partie

partie appellant doe firſt perſonally promiſe and auow, that he will faithfully keepe and obſerue all the rites and Ceremonies of the Church of England, as alſo the preſcript fourme of Common prayer: and doe likewiſe ſubſcribe to the three Articles formerly by vs ſpecified and declared.

XCIX.

None to marrie within the degrees prohibited.

NO perſons ſhall marrie within the degrees prohibited by the Lawes of God and expreſſed in a Table ſet foorth by authoritie in the yeere of our Lord God 1563. and all marriages ſo made and contracted ſhalbe adiudged inceſtuous and vnlawfull, and conſequently ſhall be diſſolued as voyd from the beginning, and the parties ſo married ſhall by courſe of Law be ſeparated. And the aforeſayd Table ſhall be in euery Church publikely ſet vp and fixed at the charge of the Pariſh.

C.

None to marrie vnder xxj. yeeres, without their Parents conſent.

NO children vnder the age of one and twentie yeeres complete, ſhall contract themſelues, or marrie without the conſent of their Parents, or of their Guardians and gouernours, if their Parents be deceaſed.

CI.

By whom Licences to marry without Bannes ſhalbe granted, and to what ſort of perſons.

NO Faculty or Licence ſhall bee hencefoorth graunted for ſolemnization of Matrimonie

betwixt any parties, without thriſe open publication of the Bannes according to the booke of Common prayer, by any perſon exerciſing any Eccleſiaſticall Iuriſdiction, or claiming any Priuiledges in the right of their Churches: but the ſame ſhall bee graunted onely by ſuch as haue Epiſcopall authoritie, or the Commiſſary for Faculties, Vicars generall of the Archbiſhops and Biſhops *ſede plena*, or *ſede vacante*, the Guardian of the ſpiritualties or Ordinaries exerciſing of right Epiſcopall Iuriſdiction in their ſeuerall Iuriſdictions reſpectiuely, and vnto ſuch perſons only as be of good ſtate and qualitie, and that vpon good caution & ſecuritie taken.

CII.

Securitie to be taken at the granting of ſuch Licences, and vnder what conditions.

THe ſecuritie mentioned ſhall containe theſe conditions: Firſt, that at the time of the granting euery ſuch Licence, there is not any impediment of precontract, cõſanguinity, affinity, or other lawfull cauſe to hinder the ſaid marriage. Secondly, that there is not any controuerſie or ſuit depending in any Court before any Eccleſiaſticall Iudge touching any contract or marriage of either of the ſaid parties with any other. Thirdly, that they haue obtained thereunto the expreſſe conſent of their parents (if they bee liuing) or otherwiſe of their Guardians or Gouernours. Laſtly, that they ſhall celebrate the ſaid Matrimonie publikely in the Pariſh Church or Chappell where one of them dwelleth, and in no other place, and that betweene the houres of eight and twelue in the forenoone.

CIII.

Oathes to be taken for the Conditions.

FOr the auoiding of all fraud and colluſion in the obtaining of ſuch Licences and Diſpenſations: Wee further conſtitute and appoint, That before any Licence for the Celebration of Matrimonie, without publication of Bannes be had or graunted, it ſhall appeare to the Iudge by the oathes of two ſufficient witneſſes, one of them to bee knowen either to the Iudge himſelfe, or to ſome other perſon of good reputation then preſent, and knowen likewiſe to the ſayd Iudge, that the expreſſe conſent of the Parents, or Parent if one be dead, or Gardians, or Gardian of the parties is thereunto had and obtained. And furthermore that one of the parties perſonally ſweare, that he beleeueth there is no let or impediment of precontract, kindred, or alliance, or of any other lawfull cauſe whatſoeuer, nor any ſuite commenced in any Eccleſiaſticall Court, to barre or hinder the proceeding of the ſaid Matrimonie, according to the tenour of the foreſayd Licence.

CIIII.

An exception for thoſe that are in Widowhood.

IF both the parties which are to marry being in Widowhood, doe ſeeke a Facultie for the forbearing of Bannes, then the clauſes before mentioned, requiring the Parents cõſents, may be omitted: but the Pariſhes where they dwel both ſhalbe expreſſed in the Licence, as alſo the Pariſh named where the Marriage ſhalbe celebrated. And if any Commiſſary for Faculties, Vicars generall, or other the ſaid

Ordinaries ſhall offend in the premiſſes, or any part thereof, he ſhall for euery time ſo offending, be ſuſpended from the execution of his Office for the ſpace of ſixe moneths: and euery ſuch Licence or diſpenſation ſhalbe held void to all effects and purpoſes, as if there had neuer bene any ſuch granted: and the parties marrying by vertue thereof, ſhall be ſubiect to the puniſhments which are appointed for Clandeſtine Marriages.

CV.

No Sentence for Diuorce to bee giuen vpon the ſole confeſſion of the parties.

FOraſmuch as Matrimoniall cauſes haue beene alwayes reckoned and reputed amongſt the weightieſt, and therefore require the greater caution when they come to be handled and debated in Iudgement, eſpecially in cauſes wherein Matrimonie hauing bene in the Church duely ſolemnized, is required vpon any ſuggeſtion or pretext whatſoeuer to be diſſolued or annulled: Wee doe ſtraightly charge and inioyne, that in all proceedings to Diuorce and Nullities of Matrimonie, good circumpection and aduice be vſed, and that the trueth may (as farre as is poſsible) be ſifted out by the depoſition of witneſſes, and other lawfull proofes and euictions, and that credit be not giuen to the ſole confeſsion of the parties themſelues, howſoeuer taken vpon oath either within or without the Court.

CVI.

No Sentence of Diuorce to be giuen but in open Court.

NO Sentence ſhall be giuen either for ſeparation *à thoro & menſa*, or for annulling of pretended Matrimonie, but in open Court, and in the ſeate of Iuſtice, and that with the knowledge and conſent either of the Archbiſhop within his Prouince, or of the Biſhop within his Dioceſſe, or of the Deane of the Arches, the Iudge of the Audience of Canterbury, or of the Vicars generall, or other principall Officials, or, *ſede vacante*, of the Guardians of the Spiritualties, or other Ordinaries to whom of right it appertaineth, in their ſeuerall Iuriſdictions and Courts, and concerning them onely that are then dwelling vnder their Iuriſdictions.

CVII.

In all Sentences for Diuorce, bond to be taken for not marrying, during each others life.

IN all Sentences pronounced onely for Diuorce and Separation, *a thoro & menſa*, there ſhall bee a caution and reſtraint inſerted in the Act of the ſaid Sentence, That the parties ſo ſeparated, ſhall liue chaſtly, and continently: neither ſhall they, during each others life, contract Matrimonie with any other perſon. And for the better obſeruing of this laſt clauſe, the ſaid Sentence of Diuorce ſhall not be pronounced, vntil the partie or parties requiring the ſame, haue giuen good and ſufficient caution and ſecuritie into the Court, that they will not any way breake or tranſgreſſe the ſaide reſtraint or prohibition.

CVIII.

The penaltie for Iudges offending in the premisses.

AND if any Iudge giuing Sentence of Diuorce or Separation, shall not fully keepe and obserue the premisses, he shall be by the Archbishop of the Prouince, or by the Bishop of the Dioceſſe, ſuſpended from the exerciſe of his Office for the ſpace of a whole yeere, and the Sentence of Separation ſo giuen contrary to the forme aforeſaid, ſhall be held void to all intents and purpoſes of the Lawe, as if it had not at all bene giuen or pronounced.

¶ Eccleſiaſticall Courts belonging to the Iuriſdiction of Biſhops and Arch-deacons, and the proceedings in them.

CIX.

Notorious crimes and ſcandals to be certified into Eccleſiaſticall Courts by preſentment.

IF any offend their brethren, either by Adulterie, Whoredome, Inceſt, or Drunkennes, or by ſwearing, Ribaldrie, Vſurie, or any other vncleannes and wickedneſſe of life, the Churchwardens or Queſt-men and Side-men in their next Preſentments to their Ordinaries, ſhall faithfully preſent all and euery of the ſaid offenders, to the intent that they & euery of them may be puniſhed by the ſeueritie of the Lawes, according to their deſerts, & ſuch notorious offendors ſhal not be admitted to the holy Communion till they be reformed.

Schiſ-

CX.

Schiſmaticks to be preſented.

IF the Churchwardens or Queſtmen or Aſsiſtants, doe or ſhall know any man within their Pariſh or elſewhere, that is a hinderer of the word of God to be read or ſincerely Preached, or of the execution of theſe our Conſtitutions, or a fautor of any vſurped or forreine power by the Lawes of this Realme iuſtly reiected and taken away, or a defender of Popiſh and erroneous doctrine: they ſhall detect and preſent the ſame to the Biſhop of the Dioceſſe or Ordinarie of the place, to be cenſured and puniſhed according to ſuch Eccleſiaſticall Lawes as are preſcribed in that behalfe.

CXI.

Diſturbers of diuine Seruice to be preſented.

IN all Viſitations of Biſhops and Archdeacons, the Church-wardens or Queſtmen and Sidemen ſhall truely and perſonally preſent the names of all thoſe which behaue themſelues rudely or diſorderly in the Church, or which by vntimely ringing of Bels, by walking, talking, or other noiſe ſhall hinder the Miniſter or Preacher.

CXII.

Not Communicants at Eaſter to be preſented.

THe Miniſter, Churchwardens, Queſtmen and Aſsiſtants of euery Pariſh Church & Chappell, ſhall yeerely within fortie dayes after Eaſter exhibit to the Biſhop or his Chancellor the names and ſurnames of all the Pariſhioners, aſwel men as women, which being of the age of ſixteene yeeres, receiued not the Communion at Eaſter before.

Miniſters

CXIII.

Miniſters may preſent.

BEcauſe it often-commeth to paſſe that the Church-wardens, Sidemen, Queſtmen, and ſuch other perſons of the Laytie as are to take care for the ſuppreſsing of ſinne and wickednes in their ſeuerall Pariſhes, as much as in them lieth, by admonition, reprehenſion and denunciation to their Ordinaries, doe forbeare to diſcharge their dueties therein, either through feare of their Superiours, or through negligence, more then were fit, the licentiouſneſſe of theſe times conſidered: Wee ordaine, That hereafter euery Parſon and Vicar, or in the lawfull abſence of any Parſon or Vicar, then their Curates & Subſtitutes may ioyne in euery preſentment with the ſaide Churchwardens, Sidemen and the reſt aboue mentioned at the times hereafter limitted, if they the ſaid Churchwardens and the reſt will preſent ſuch enormities as are apparant in the Pariſh: or if they will not, then euery ſuch Parſon and Vicar, or in their abſence, as aforeſaide, their Curates may themſelues preſent to their Ordinaries at ſuch times, and when els they thinke it meet, all ſuch crimes as they haue in charge, otherwiſe, as by them (being the perſons that ſhould haue the chiefe care for the ſuppreſsing of ſinne and impietie in their Pariſhes) ſhall be thought to require due reformation. Prouided alwayes, that if any man confeſſe his ſecret and hidden ſinnes to the Miniſter for the vnburthening of his conſcience, and to receiue ſpirituall conſolation and eaſe of minde from him, We do not any way binde the ſaid Miniſter by this

our

our Conſtitution, but doe ſtraighly charge and admoniſh him, that he doe not at any time reueale and make knowen to any perſon whatſoeuer, any crime or offence ſo committed to his truſt & ſecrecie (except they bee ſuch crimes as by the Lawes of this Realme, his own life may be called into queſtion for concealing the ſame) vnder paine of irregularitie.

CXIIII.

Miniſters ſhall preſent Recuſants.

EVery Parſon, Vicar, or Curate ſhal carefully informe themſelues euery yeere hereafter, how many Popiſh Recuſants, men, women, and children aboue the age of thirteene yeeres, and how many being Popiſhly giuen (who though they come to the Church, yet doe refuſe to receiue the Communion) are inhabitants, or make their abode either as Soiourners or common Gheſts in any of their ſeuerall Pariſhes, and ſhall ſet downe their true names in writing (if they can learne them) or otherwiſe ſuch names as for the time they carie, diſtinguiſhing the abſolute Recuſants from halfe Recuſants: and the ſame ſo farre as they know or beleeue ſo diſtinguiſhed & ſet downe vnder their hands, ſhall truely preſent to their Ordinaries before the Feaſt of the Natiuity next enſuing, vnder paine of ſuſpenſion to be inflicted vpon them by their ſaid Ordinaries, and ſo euery yeere hereafter vpon the like paine, before the Feaſt of S. Iohn Baptiſt. Alſo we ordaine, that all ſuch Ordinaries, Chancellours, Commiſſaries, Archdeacons, Officials, and all other Eccleſiaſticall Officers, to whō the ſaid preſentments ſhall

be exhibited, shall likewise within one moneth after the receit of the same, vnder paine of suspension by the Bishop from the execution of their Offices for the space of halfe a yeere (as often as they shall offend therein) deliuer them or cause to be deliuered to the Bishop respectiuely: who shall also exhibite them to the Archbishop within sixe weeks, and the Archbishop to his Maiestie within other sixe weeks after he hath receiued the said presentments.

CXV.

Ministers and Churchwardens not to be sued for presenting.

WHereas for the reformation of criminous persons and disorders in euery Parish, the Churchwardens, Questmen, Sidemen, and such other Church Officers are sworne, and the Minister charged to present as well the crimes and disorders committed by the said criminous persons, as also the common fame which is spread abroad of them, whereby they are often maligned and sometimes troubled by the saide Delinquents or their friends: Wee doe admonish and exhort all Iudges both Ecclesiasticall and Temporal, as they regard and reuerence the fearefull Iudgement seat of the highest Iudge, that they admit not in any of their Courts, any complaint, plea, suit, or suits, against any such Churchwarden, Questmen, Sidemen, or other Church officers for making any such presentments, nor against any Minister for any presentment that he shall make: all the said presentments tending to the restraint of shamelesse impietie, and considering

that

that the rules both of Charitie and Gouernment do preſume that they did nothing therein of malice, but for the diſcharge of their conſciences.

CXVI.

Churchwardens not bound to preſent oftner then twice a yeere.

NO Churchwardens, Queſtmen, or Sidemen of any Pariſh, ſhall bee inforced to exhibite their preſentments to any hauing Eccleſiaſticall Iuriſdiction aboue once in euery yeere, where it hath bin no oftner vſed, nor aboue twiſe in any Dioceſſe whatſoeuer, except it be at the Biſhops Viſitation. For the which preſentments of euery Pariſh Church or Chappell, the Regiſter of any Court where they are to be exhibited, ſhall not receiue in one yeere aboue foure pence, vnder paine for euery offence therein, of ſuſpenſion from the execution of his Office for the ſpace of a moneth *toties quoties*. Prouided alwayes that as good occaſion ſhall require, it ſhall be lawfull for euery Miniſter, Churchwardens and Sidemen, to preſent offendours as oft as they ſhall thinke meet. And likewiſe for any godly diſpoſed perſon, or for any Eccleſiaſticall Iudge, vpon knowledge or notice giuen vnto him or them of any enormious crime within his Iuriſdiction, to moue the Miniſter, Churchwardens, or Sidemen, as they tender the glory of God and reformation of ſinne, to preſent the ſame, if they ſhal find ſufficient cauſe to induce them thereunto, that it may bee in due time puniſhed and reformed. Prouided that for theſe voluntarie preſentments, there be no Fee required or taken of them, vnder the paine aforeſaid.

CXVII.

Churchwardens not to be troubled for not presenting oftner then twice a yeere.

NO Church-wardens, Questmen, or Side-men shalbe called or cited, but onely at the said time or times before limited, to appeare before any Ecclesiasticall Iudge whosoeuer for refusing at other times to present any faults committed in their Parishes, & punishable by Ecclesiastical Lawes. Neither shall they nor any of them after their presentments exhibited at any of those times be any further troubled for the same, except vpon manifest and euident proofe it may appeare that they did then willingly and wittingly omit to present some such publique crime or crimes as they knew to bee committed, or could not be ignorant that there was then a publike fame of them, or vnlesse there bee very iust cause to call them for the explanation of their former presentments. In which case of wilful omission, their Ordinaries shall proceede against them in such sort as in causes of wilfull periurie in a Court Ecclesiasticall it is already by Law prouided.

CXVIII.

The olde Churchwardens to make their presentments, before the new be sworne.

THe Office of all Churchwardens and Sidemen shall be reputed euer hereafter to continue vntil the new Church-wardens that shall succeed them, bee sworne, which shall bee the first weeke after Easter, or some weeke following, according to the direction of the Ordinarie. Which time so appoin-

appointed, ſhall alwayes be one of the two times in euery yere, when the Miniſter and Churchwardens, and Sidemen of euery Pariſh ſhall exhibite to their ſeuerall Ordinaries, the preſentments of ſuch enormities as haue happened in their Pariſhes ſince their laſt preſentments. And this duetie they ſhall performe before the newly choſen Churchwardens and Sidemen be ſworne, and ſhall not be ſuffered to paſſe ouer the ſaid preſentments to thoſe that are newly come into office, & are by intendment ignorant of ſuch crimes, vnder paine of thoſe cenſures which are appointed for the reformation of ſuch dalliers and diſpenſers with their owne conſciences and oathes.

CXIX.

Conuenient time to bee aſſigned for framing Preſentments.

FOr the auoyding of ſuch inconueniences as heretofore haue happened by the haſtie making of Billes of preſentments, vpon the daies of the Viſitation and Synods: it is ordered, That alwayes hereafter euery Chancellor, Archdeacon, Commiſſary and Officiall, and euery other perſon hauing Eccleſiaſticall Iuriſdiction at the ordinary time when the Churchwardens are ſworne: and the Archbiſhop and Biſhops when he or they do ſummon their Viſitation, ſhall deliuer, or cauſe to be deliuered to the Churchwardens, Queſtmen, and Sidemen of euery Pariſh, or to ſome of them, ſuch Bookes of Articles as they or any of them ſhall require for the yere following the ſaid Churchwardens, Queſtmen, and Sidemen to ground the Preſentments vpon at ſuch

times as they are to exhibite them. In which Booke shalbe contained the forme of the oath which must be taken immediatly before euery such Presentment: to the intent that hauing before hand time sufficient, not only to peruse and consider what their said oath shalbe, but the Articles also whereupon they are to ground their Presentments, they may frame them at home both aduisedly and truely to the discharge of their own consciences, after they are sworne, as becommeth honest and godly men.

CXX.

None to bee Cited into Ecclesiasticall Courts by Processe of Quorum nomina.

NO Bishop, Chancellor, Archdeacon, Officiall or other Ecclesiastical Iudge, shal suffer any general Processes of *Quorum nomina*, to bee sent out of his Court: except the names of all such as thereby are to be cited, shalbe first expressly entred by the hand of the Register, or his Deputie, vnder the sayd Processes, and the sayd Processes and names be first subscribed by the Iudge, or his Deputie and his Seale thereto affixed.

CXXI.

None to be cited into seueral Courts for one crime.

IN places where the Bishop and Archdeacon, doe by prescription or composition visite at seuerall times in one and the same yeere, least for one and the selfe same fault any of his Maiesties Subiects should be challenged and molested in diuers Ecclesiasticall Courts, We order and appoint, That euery Archdeacon, or his Officiall, within one moneth after the Visitation ended that yeere, and the Presentments receiued, shall certifie vnder his Hand and Seale, to the Bishop or his Chancellor, the names and Crimes of all such as are detected and presented in his sayd Visitation, to the ende the Chancellor shall thenceforth forbeare to conuent any per-

son

ſon for any Crime or cauſe ſo detected or preſented to the Archdeacon. And the Chancellor within the like time after the Biſhops Viſitation ended, and Preſentments receiued, ſhall vnder his Hand and Seale ſignifie to the Archdeacon or his Officiall, the names and Crimes of all ſuch perſons which ſhall be detected or preſented vnto him in that Viſitation, to the ſame intent as is aforeſaid. And if theſe Officers ſhall not certifie each other as is here preſcribed, or after ſuch certificate ſhall intermeddle with the crimes or perſons detected and preſented in each others Viſitation: then euery of them ſo offending ſhall be ſuſpended from all exercise of his Iuriſdiction, by the Biſhop of his Dioceſſe, vntill he ſhall repay the coſts and expences which the parties grieued haue bene at by that vexation.

CXXII.

No ſentence of Depriuation or Depoſition to bee pronounced againſt a Miniſter, but by the Biſhop.

WHen any Miniſter is complained of in any Eccleſiaſticall Court belonging to any Biſhop of this Prouince for any Crime, the Chancellor, Commiſſary, Officiall or any other hauing Eccleſiaſticall Iuriſdiction to whom it ſhall appertaine, ſhall expedite the cauſe by Proceſſes and other proceedings againſt him: and vpon contumacie for not appearing, ſhall firſt ſuſpend him, and afterward his contumacie continuing, Excommunicate him. But if he appeare and ſubmit himſelfe to the courſe of Law, then the matter being ready for Sentence, and the merits of his offence exacting by Law, either depriuation from his liuing, or depoſition from the Miniſtery, no ſuch ſentence ſhall be pronounced by any perſon whatſoeuer, but only by the Biſhop, with the aſſiſtance of his Chancellor, the Deane, (if they may conueniently be had) and ſome of the Prebendaries, if the Court be kept neere the Cathedrall Church, or of the Archdeacon if he may be had conueniently, & two other at the leaſt graue Miniſters and Preachers to be called by the Biſhop, when the Court is kept in other places.

No

CXXIII.

No Acte to be sped but in open Court.

NO Chauncellor, Commissary, Archdeacon, Officiall, or any other person vsing Ecclesiasticall Iurisdiction whosoeuer, shal speed any iudiciall Act, either of contentious or voluntary Iurisdiction, except he haue the ordinary Register of that Court, or his lawfull Deputy: or if he or they will not, or cannot be present, then such persons as by law are allowed in that behalfe to write or speede the same, vnder paine of suspension *ipso facto*.

CXXIIII.

No Court to haue more then one Seale.

NO Chancellor, Commissarie, Archdeacon, Officiall, or any other exercising Ecclesiastical Iurisdiction, shall without the Bishops consent haue any moe Seales then one for the Sealing of all matters incident to his Office. Which Seale shall alwayes be kept either by himselfe, or by his lawfull Substitute exercising Iurisdiction for him, & remaining within the Iurisdiction of the said Iudge, or in the City or principall Towne of the County. This Seale shall containe the title of that Iurisdiction, which euery of the said Iudges or their Deputies doe execute.

CXXV.

Conuenient places to bee chosen for the keeping of Courts.

ALl Chancellors, Commissaries, Archdeacons, Officials, and all other exercising Ecclesiasticall Iurisdiction, shall appoint such meete places for the keeping

keeping of their Courts by the aſſignement or approbation of the Biſhop of the Dioceſſe, as ſhall be conuenient for entertainement of thoſe that are to make their appearance there, and moſt indifferent for their trauell. And likewiſe they ſhall keepe and end their Courts in ſuch conuenient time, as euery man may returne homewards in as due ſeaſon as may bee.

CXXVI.

Peculiar and inferior Courts to exhibite the originall copies of Wils into the Biſhops Regiſtrie.

WHereas Deanes, Archdeacons, Prebendaries, Parſons, Vicars, and others exerciſing Eccleſiaſticall Iuriſdiction, claime libertie to proue the laſt Willes and Teſtaments of perſons deceaſed within their ſeuerall Iuriſdictions, hauing no knowen nor certaine Regiſters, nor publike place to keepe their Records in, by reaſon whereof many Willes, rights, and Legacies vpon the death or change of ſuch perſons and their priuate Notaries, miſcarry and cannot be found, to the great preiudice of his Maieſties Subiects: We therefore order and inioyne, that all ſuch Poſſeſſours & Exerciſers of peculiar Iuriſdiction, ſhall once in euery yere exhibit into the publike Regiſtrie of the Biſhop of the Dioceſſe, or of the Deane and Chapter vnder whoſe Iuriſdiction the ſaid Peculiars are, euery originall Teſtament of euery perſon in that time deceaſed and by them proued in their ſeueral peculiar Iuriſdictions, or a true Copie of euery ſuch Teſtament examined, ſubſcribed, and ſealed by the peculiar Iudge & his Notarie. Otherwiſe if any of them

faile ſo to doe, the Biſhop of the Dioceſſe or Deane and Chapter vnto whom the ſaid Iuriſdictions doe reſpectiuely belong, ſhall ſuſpend the ſaid parties and euery of them from the exerciſe of all ſuch peculiar Iuriſdiction, vntill they haue performed this our Conſtitution.

¶ Iudges Eccleſiaſticall and their Surrogates.

CXXVII.

The Qualitie and oath of Iudges

NO man ſhall hereafter be admitted a Chancellor, Commiſſary, or Officiall, to exerciſe any Eccleſiaſticall Iuriſdiction, except he be of the full age of ſixe and twentie yeeres at the leaſt, and one that is learned in the Ciuill and Eccleſiaſticall Lawes, and is at the leaſt a Maſter of Arts, or Bachelor of Law, and is reaſonably well practiſed in the courſe thereof, as likewiſe well affected, and zealouſly bent to Religion, touching whoſe life and maners no euill example is had, and except before he enter into or execute any ſuch office, he ſhall take the oath of the Kings Supremacie in the preſence of the Biſhop, or in the open Court, and ſhall ſubſcribe to the Articles of Religion agreed vpon in the Conuocation in the yeere one thouſand fiue hundreth ſixtie and two, & ſhal alſo ſweare that he will to the vttermoſt of his vnderſtanding, deale vprightly and iuſtly in his Office, without reſpect or fauour of reward: the ſaid oathes and ſubſcription

to

to be recorded by a Regiſter then preſent And likewiſe all Chancellors, Commiſſaries, Officials, Regiſters, and all other that doe now poſſeſſe or execute any places of Eccleſiaſticall Iuriſdiction, or Seruice, ſhall before Chriſtmas next in the preſence of the Archbiſhop or Biſhop, or in open Court, vnder whom or where they exerciſe their Offices, take the ſame oathes and ſubſcribe as before is ſaid: or vpon refuſall ſo to doe, ſhall be ſuſpended from the execution of their Offices, vntill they ſhall take the ſayd oathes, and ſubſcribe as aforeſaid.

CXXVIII.

The Qualitie of Surrogats.

NO Chancellor, Commiſſarie, Archdeacon, Officiall, or any other perſon vſing Eccleſiaſticall Iuriſdiction, ſhall at any time ſubſtitute in their abſence any to keepe any Court for them, except he be either a graue Miniſter and a Graduate, or licenſed publike Preacher, and a Beneficed man neere the place where the Courts are kept, or a Bachelor of Lawe, or a Maſter of Arts at leaſt, who hath ſome skill in the Ciuill and Eccleſiaſticall Law, and is a fauourer of true Religion and a man of modeſt and honeſt conuerſation, vnder paine of Suſpenſion for euery time that they offend therein, from the execution of their Offices for the ſpace of three moneths *Toties quoties*. And he likewiſe that is Deputed, being not qualified as is before expreſſed, and yet ſhall preſume to bee a Subſtitute to any Iudge, and ſhall keepe any Court as is aforeſaide, ſhall vndergoe the ſame cenſure in maner and forme as is before expreſſed.

¶ Proctors.

CXXIX.

Proctors not to retaine Cauſes, without the lawful aſſignement of the parties.

NOne ſhal Procure in any cauſe whatſoeuer, vnleſſe he be thereunto conſtituted and appointed by the partie himſelfe, either before the Iudge, and by Act in Court, or vnleſſe in the beginning of the Suit, he be by a true and ſufficient Proxie thereunto warranted and enabled. We call that Proxie ſufficient, which is ſtrengthened and confirmed by ſome authenticall Seale, the parties approbation, or at leaſt his ratification therewithall concurring. All which Proxies ſhalbe forthwith by the ſayd Proctors exhibited into the Court, and be ſafely kept & preſerued by the Regiſter in the publike Regiſtrie of the ſayd Court. And if any Regiſter or Proctor ſhall offend herein, he ſhall be ſecluded from the exerciſe of his Office for the ſpace of two moneths without hope of releaſe or reſtoring.

CXXX.

Proctors not to retaine Cauſes without the Counſell of an Aduocate.

FOr leſſening and abridging the multitude of Suits and contentions, as alſo for preuenting the complaints of Suiters in Courts Eccleſiaſticall, who many times are ouerthrowen by the ouerſight and negligence, or by the ignorance and

inſuffici-

inſufficiencie of Proctors, and likewiſe for the furtherance and increaſe of learning, and the aduancement of Ciuil and Canon Law, following the laudable cuſtomes heretofore obſerued in the Courts pertaining to the Archbiſhop of Canterbury, Wee will and ordaine, that no Proctor exerciſing in any of them ſhall entertaine any Cauſe whatſoeuer, and keepe and retaine the ſame for two Court dayes, without the Counſell and aduiſe of an Aduocate, vnder paine of a yeres ſuſpenſion from his practiſe: neither ſhall the Iudge haue power to releaſe or mitigate the ſaid penaltie, without expreſſe Mandate and Authoritie from the Archbiſhop aforeſaid.

CXXXI.

Proctors not to conclude in any Cauſe, without the knowledge of an Aduocate.

NO Iudge in any of the ſaid Courts of the Archbiſhop, ſhal admit any Libell, or any other matter without the aduice of an Aduocate admitted to practiſe in the ſame Court, or without his ſubſcription: neither ſhall any Proctor conclude any cauſe depending, without the knowledge of the Aduocate retained & feed in the cauſe: which if any Proctor ſhall doe, or procure to be done, or ſhall by any colour whatſoeuer defraude the Aduocate of his duetie or Fee, or ſhalbe negligent in repairing to the Aduocate, and requiring his aduice what courſe is to be taken in the cauſe, he ſhall be ſuſpended from all practiſe for the ſpace of ſixe moneths, without hope of being thereunto reſtored, before the ſaide terme be fully complete.

CXXXII.

Proctors prohibited the oath In animam Domini ſui.

FOraſmuch as in the probate of Teſtaments and Suits for adminiſtration of the goods of perſons dying Inteſtate, the oath vſually taken by Proctors of Courts *In animam conſtituentis*, is found to be inconuenient: We doe therefore decree & ordaine, That euery Executor or Suitor for adminiſtration, ſhall perſonally repaire to the Iudge in that behalfe, or his Surrogate, and in his owne perſon (and not by Proctor) take the oath accuſtomed in theſe caſes. But if by reaſon of ſickeneſſe or age, or any other iuſt let or impediment, he bee not able to make his perſonall appearance before the Iudge, it ſhall bee lawful for the Iudge (there being faith firſt made by a credible perſon, of the trueth of his ſaide hinderance or impediment) to grant a Commiſsion to ſome graue Eccleſiaſticall perſon abiding neere the partie aforeſaid, whereby hee ſhall giue power and authoritie to the ſaide Eccleſiaſticall perſon in his ſtead, to miniſter the accuſtomed oath aboue mentioned, to the Executor or Suitor for ſuch adminiſtration, requiring his ſaide Subſtitute, that by a faithfull and truſtie meſſenger he certifie the ſaide Iudge truely and faithfully what he hath done therein. Laſtly, We ordaine and appoint, That no Iudge or Regiſter, ſhall in any wiſe receiue for the Writing, Drawing, or Sealing of any ſuch Commiſsion, aboue the ſumme of ſixe ſhillings and eight pence: whereof one moytie to bee for the Iudge, and the other for the Regiſter of the ſaid Court.

CXXXIII.

Proctors not to be clamorous in Court.

FOraſmuch as it is found by experience, that the lowd and confuſed cryes and clamours of Proctors in the Courts of the Archbiſhop, are not only troubleſome and offenſiue to the Iudges and Aduocates, but alſo giue occaſion to the ſtanders by, of contempt and calumnie toward the Court it ſelfe: that more reſpect may be had to the dignitie of the Iudge, then heretofore, and that cauſes may more eaſily and commodiouſly be handled and diſpatched, We charge and enioyne, That all Proctors in the ſaid Courts doe eſpecially intend, that the Acts be faithfully entred and ſet downe by the Regiſter, according to the aduice and direction of the Aduocate, that the ſaid Proctors refraine loude ſpeech, and brabling, and behaue themſelues quietly and modeſtly, and that when either the Iudges or Aduocates, or any of them, ſhal happen to ſpeak, they preſently be ſilent vpon paine of ſilencing for two whole Termes then immediatly following euery ſuch offence of theirs. And if any of them ſhal the ſecond time offend herein, and after due monition ſhall not reforme himſelfe: let him be for euer remoued from his practiſe.

¶ Regiſters.

CXXXIIII.

Abuſes to be reformed in Regiſters.

IF any Regiſter, or his Deputie, or Subſtitute whatſoeuer, ſhall receiue any Certificate without the knowledge & conſent of the

the Iudge of the Court, or willingly omit to cause any persons cited to appeare vpon any Court day to be called, or vnduely put off, and deferre the Examination of witnesses to be examined by a day set & assigned by the Iudge, or doe not obey & obserue the iudiciall and lawful monition of the said Iudge, or omit to write, or cause to be written such Citations and Decrees, as are to be put in execution & set forth before the next Court day, or shal not cause all Testaments exhibited into his Office to bee Registred within a conuenient time, or shall set downe or enact as decreed by the Iudge any thing false, or conceited by himselfe, & not so ordered or decreed by the Iudge, or in the transmission of Processes to the Iudge *Ad quem*, shall adde, or insert any falshood or vntrueth, or omit any thing therein, either by cunning or by grosse negligence, or in causes of Instance, or promoted of Office, shall receiue any reward in fauour of either partie, or be of counsel directly or indirectly with either of the parties in Suit, or in the execution of their Office, shal do ought els maliciously, or fraudulently, wherby the said Ecclesiastical Iudge or his proceedings may be slandered or defamed: We will & ordaine that the said Register or his Deputie, or Substitute, offending in all, or any of the premisses, shall by the Bishop of the Dioceese be suspended from the exercise of his Office, for the space of one, two or three moneths, or more according to the qualitie of his offence, and that the said Bishop shal assigne some other publike Notary to execute and discharge all things pertaining to his Office, during the time of his said Suspension.

A cer-

CXXXV.

A certaine rate of Fees due to all Eccleſiaſticall Officers.

NO Biſhop, Suffragan, Chancellor, Commiſſary, Archdeacon, Official, nor any other exerciſing Eccleſiaſticall Iuriſdiction whatſoeuer, nor any Regiſter of any Eccleſiaſticall Courts, nor any Miniſter belonging to any of the ſaid Officers or Courts, ſhal hereafter for any cauſe incident to their ſeuerall Offices, take or receiue any other or greater Fees, then ſuch as were certified to the moſt Reuerend Father in God *Iohn* late Archbiſhop of Canterbury, in the yeere of our Lord God, 1597, and were by him ratified and approued, vnder paine that euery ſuch Iudge, Officer, or Miniſter offending herein ſhall be ſuſpended from the exerciſe of their ſeuerall Offices, for the ſpace of ſix moneths for euery ſuch offence. Alwayes prouided, that if any queſtion ſhall ariſe concerning the certaintie of the ſaid Fees or any of them: then thoſe Fees ſhall be helde for lawfull, which the Archbiſhop of Canterbury for the time being ſhall vnder his hand approue, except the Statutes of this Realme before made, do in any particular caſe expreſſe ſome other Fees to bee due. Prouided furthermore, that no Fee or money ſhall be receiued either by the Archbiſhop, or any Biſhop, or Suffragan, either directly or indirectly, for admitting of any into ſacred Orders, nor that any other perſon or perſons vnder the ſaide Archbiſhop, Biſhop, or Suffragan, ſhall for Parchment, Writing, Waxe, Sealing, or for any other reſpect thereunto appertaining, take aboue ten ſhillings, vnder ſuch paines as are already by Law preſcribed.

CXXXVI.

A Table of the rates of Fees to be set vp in Courts and Registers.

WE doe likewise constitute and appoint, that the Registers belonging to euery such Ecclesiasticall Iudge, shall place two Tables, containing the seuerall Rates and Summes of all the saide Fees: one in the vsuall place or Consistorie where the Court is kept, and the other in his Registrie, and both of them in such sort, as euery man whō it concerneth, may without difficulty come to the viewe and perusall thereof, and take a Copie of them: the same Tables to be set vp before the Feast of the Natiuitie next ensuing. And if any Register shal faile to place the said Tables according to the tenor hereof, he shall be suspended from the execution of his Office, vntil he cause the same to be accordingly done: and the said Tables being once set vp, if he shall, at any time remoue or suffer the same to be remoued, hidden, or any way hindered from sight, contrary to the true meaning of this Constitution, he shal for euery such offence bee suspended from the exercise of his Office for the space of sixe moneths.

CXXXVII.

The whole Fees for shewing Letters of Orders & other Licences, due but once in euery Bishops time.

FOrasmuch as a chiefe & principall cause and vse of Visitation is, that the Bishop, Archdeacon, or other assigned to Visit, may get some good knowledge of the State, Sufficiencie, and Abilitie of the Cleargie, & other persons whom they are to Visit: We thinke it conuenient that euery Parson, Vicar, Curate,

Curate, Schoolemaſter, or other perſon licenced whoſoeuer, doe at the Biſhops firſt Viſitation, or at the next Viſitation after his Admiſsion, ſhew & exhibit vnto him his Letters of Orders, Inſtitution, & Induction, & all other his Diſpenſations, Licences, or Faculties whatſoeuer, to be by the ſaid Biſhop either allowed or (if there be iuſt cauſe) diſallowed & reiected: and being by him approued, to bee as the Cuſtome is, ſigned by the Regiſter, and that the whole Fees accuſtomed to be paid in the Viſitations in reſpect of the premiſſes, be paid onely once in the whole time of euery Biſhop, & afterwards, but halfe of the ſaid accuſtomed Fees, in euery other Viſitation during the ſaid Biſhops continuance.

¶ Apparitours.

CXXXVIII.

THE *number of Apparitors reſtrained.*

FOraſmuch as wee are deſirous to redreſſe ſuch abuſes and aggrieuances as are ſaid to grow by Sumners or Apparitors: Wee thinke it meet that the multitude of Apparitors bee (as much as is poſsible) abridged or reſtrained. Wherefore we decree and ordaine, that no Biſhop or Archdeacon, or their Vicars or Officials, or other inferior Ordinaries, ſhall depute or haue more Apparitors to ſerue in their Iuriſdictions reſpectiuely, then either they or their predeceſſors were accuſtomed to haue 30. yeeres before the publiſhing of theſe our preſent Conſtitutions. All which Apparitors ſhal by themſelues faithfully execute their Of-

fices, neither shall they by any colour or pretence whatsoeuer cause or suffer their Mandats to be executed by any Messengers or Substitutes, vnlesse it be vpon some good cause to bee first knowen and approued by the Ordinary of the place. Moreouer, they shall not take vpon them the office of Promoters or Informers for the Court, neither shall they exact more or greater Fees then are in these our Constitutions formerly prescribed. And if either the number of the Apparitors deputed shall exceed the aforesaid limitation, or any of the sayd Apparitors shall offend in any of the premisses, the persons deputing them, if they be Bishops, shall vpon admonition of their superiour discharge the persons exceeding the number so limited: if inferiour Ordinaries, they shall be suspended from the execution of their Office vntill they haue dismissed the Apparitors by them so deputed, and the parties themselues so deputed shall for euer bee remooued from the Office of Apparitors: and if being so remoued, they desist not from the exercise of their said Offices, let them be punished by Ecclesiasticall censures as persons contumacious. Prouided, that if vpon experience the number of the said Apparitors be too great in any Dioceese, in the iudgement of the Archbishop of Canterbury for the time being, they shall by him bee so abridged, as hee shall thinke meet and conuenient.

¶ Autho-

¶ Authority of Synods.

CXXXIX.

A Nationall Synode the Church representatiue.

WHosoeuer shal hereafter affirme, that the Sacred Synode of this Nation in the Name of CHRIST, and by the Kings Authoritie assembled, is not the true Church of ENGLAND by representation, let him be Excommunicated, & not restored, vntill he repent and publikely reuoke that his wicked errour.

CXL.

Synods conclude as well the absent as the present.

WHosoeuer shall affirme, That no maner of person either of the Clergie or Laitie, not being themselues particularly assembled in the sayd sacred Synode, are to bee subiect to the Decrees thereof in causes Ecclesiasticall (made and ratified by the Kings Maiesties supreme Authoritie) as not hauing giuen their voyces vnto them, let him bee Excommunicated, and not restored vntill hee repent and publikely reuoke that his wicked errour.

CXLI.

Deprauers of the Synode, censured.

WHosoeuer shall heereafter affirme, That the sacred Synode assembled as aforesayd,

was a company of such persons as did conspire together against godly and Religious professors of the Gospel: and that therefore both they and their proceedings, in making of Canons and Constitutions in Causes Ecclesiasticall by the Kings authoritie as aforesaid, ought to bee despised and contemned, the same being ratified, confirmed, and enioyned by the sayd Regall power, Supremacie, and Authoritie: let them be Excommunicated and not restored, vntill they repent and publikely reuoke that wicked errour.

WE of our princely inclination, and Royall care for the maintenance of the present Estate and Gouernement of the Church of ENGLAND, by the Lawes of this our Realme now setled and established, hauing diligently, with great contentment and comfort, read and considered of all these their sayd Canons, Orders, Ordinances, and Constitutions agreed vpon, as is before expressed; and finding the same such, as We are perswaded will be very profitable, not onely to our Clergie, but to the whole Church of this our kingdome, and to all the true members of it, (if they be well obserued) Haue therefore for Vs, our Heires, and lawfull Successours, of our especiall Grace, certaine Knowledge, and meere Motion giuen,

uen, and by theſe preſents do giue our Royall aſſent, according to the forme of the ſaide Statute of Acte of Parliament aforeſaid, to all and euery of the ſaid Canons, Orders, Ordinances, and Conſtitutions, and to all and euery thing in them contained, as they are before written.

And furthermore, Wee doe not onely by our ſaid Prerogatiue Royall, and ſupreme Authoritie in cauſes Eccleſiaſticall, ratifie, confirme, and eſtabliſh by theſe our Letters Patents, the ſaid Canons, Orders, Ordinances, and Conſtitutions, and all and euery thing in them contained, as is aforeſaid: but doe likewiſe propound, publiſh, & ſtreightly inioyne and command by our ſaid Authoritie, and by theſe our Letters Patents, the ſame to be diligently obſerued, executed, & equally kept by all our louing Subiects of this our kingdome, both within the Prouince of CANTERBVRIE and YORKE, in all points wherein they doe or may concerne euery or any of them, according to this Our will and pleaſure hereby ſignified and expreſſed: and that likewiſe for the better obſeruation of them, euery Miniſter, by what name or title ſoeuer he be called, ſhall in the Pariſh Church or Chappell where he hath charge, reade all the ſaid Canons, Orders, Ordinances and Conſtitutions once euery yeere vpon ſome Sundayes or Holy dayes, in the afternoone before Diuine Seruice, di-

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uiding the ſame in ſuch ſort, as that the one halfe may be read one day, and the other another day: the Booke of the ſaid Canons to be prouided at the charge of the Pariſh betwixt this and the Feaſt of the Natiuity of our Lord God next enſuing: Straightly charging and commaunding all Archbiſhops, Biſhops, and all other that exerciſe any Eccleſiaſticall Iuriſdiction within this Realme, euery man in his place, to ſee, and procure (ſo much as in them lyeth) all and euery of the ſame Canons, Orders, Ordinances and Conſtitutions to be in all points duely obſerued, not ſparing to execute the Penalties in them ſeuerally mentioned, vpon any that ſhall wittingly or wilfully breake, or neglect to obſerue the ſame, as they tender the honor of God, the peace of the Church, the tranquilitie of the Kingdome, and their dueties and ſeruice to Vs their King and Soueraigne.

In witneſſe &c.